

UNIVERSAL
LIBRARY

OU_220317

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. 1814/P575

Accession No. 32207

Author Bhattacharya, B.

Title Index. — Shabara Bhasya.

This book should be returned on or before the date last marked below.

GAEKWAD'S ORIENTAL SERIES

**Published under the Authority
of the Government of His
Highness the Maharaja
Gaekwad of Baroda**

General Editor :
B. BHATTACHARYYA, M. A., PH. D.,
Rājyaratna.

No. CIII.

INDEX TO THE
English Translation
OF SHABARA-BHĀŚYA

INDEX

TO THE

ENGLISH TRANSLATION OF

SHABARA-BHĀṢYA

(Published as Numbers 66, 70 and 73 in the
Gaekwad's Oriental Series)

By

MAHAMAHOPADHYAYA DR. UMESHA MISHRA,
M. A., D. LITT., KAVYATĪRTHA,

University of Allahabad.

1945

ORIENTAL INSTITUTE

BARODA

Printed by B. T. Kale, Manager, Government Press, Baroda and
published on behalf of the Government of Baroda by Benoytosh
Bhattacharya at the Oriental Institute, Baroda.

Price Rs. 1-0-0

P R E F A C E

There was perhaps a time when scholars had sharper memory and could, therefore, easily retain all that they studied themselves or heard once from the mouth of the teacher. Such persons did not require any external help to find out any reference in any book. It also might have been a fact that the much more specialised nature of their study did not present to them any opportunity when they could have felt any need for hunting up any reference in any book not studied before. Thus, the need for having a list, at the end of the book, giving in brief all the references of the subjects, names, etc., dealt with in that particular book, was not felt by them. But the time has entirely changed, and what the great Naiyāyika, Udayanācārya had said centuries ago,

“ जन्मसंस्कारविद्यादेः शक्तेः स्वाध्यायकर्मणोः ।

हासदर्शनतो हासः सम्प्रदायस्य मीयताम् ॥ ”

seems to have been accomplished gradually. The retentive faculty of the present day scholars is no longer so fine and they are not self-sufficient. They feel the need of external sources for acquiring knowledge. Hence, it has almost become necessary to give in brief the references of the subjects, names, etc., found in a particular book, so that the reader can easily find out any reference which he needs in that book.

There is not the least doubt that the task of preparing an exhaustive Index of even a small book is very tedious and monotonous. It taxes the patience of the Index-maker. But it is also a fact that without an Index the book remains entirely in dark. It is an important aspect of a publication which can neither be overlooked nor can its importances be ever minimised. Without an Index it is not possible to recollect the references of the topics or of important words occurring in the book. It is not easy for a reader to find out all the references of a particular book even after he has gone through it. Really speaking without an Index a book is worthless. The addition of an Index makes the study of the book easier and saves much of the time of the reader. In fact, it may be said to be “ प्रदीपः सर्वविद्यानाम् ” —a lamp to illuminate the treasures hidden within the two covers of the book.

Realising the importance of an exhaustive Index the late Mahamahopadhyaya Dr. Sir Ganganatha Jha asked me to prepare an Index to his English translation of the Shabara-Bhāṣya published in the Gaekwad's Oriental Series. The printing of the English translation was complete in 1936, but I could not finish my work in time. So the work had to be published without an exhaustive Index. Dr. Jha had, however, added a brief Index to each volume. Soon after I also finished my work but, due to some reason or other, we did not like it to be sent to the Gaekwad's Oriental Series Office at that time. Hence, it remained with me for some years in manuscript form. It was in 1943 that I made a casual reference to this to the General Editor of the above mentioned Series, and he very kindly agreed to include it in the Series.

I have tried to be as exhaustive as possible and now it is for the scholars to judge how far my efforts are successful. The references given here refer to the pages of the English translation.

With these few words I lay this small booklet before the scholars and hope they will find it a useful companion to the English translation of the Shabara-Bhāṣya by the late Dr. Jha.

It is my duty to express my thanks to the General Editor of the Series for having kindly included this booklet in the Series.

UMESHA MISHRA.

"Tirabhukti",
Allahabad,
October 5, 1945.

INDEX

TO THE

ENGLISH TRANSLATION OF THE SHABARA BHĀṢYA

BY

Dr. Jha

- Abhāva* (negation) as a means of cognition 16, 25
Abhidroṇa jar 423
Abhighāraṇa-in connection with-there need be no keeping of the remnant or bringing in of another vessel -743
Abhihit-name of a sacrifice-125, its meaning 128
Abhiplavas 1520, 1943
Abhiṣava 2199
Abhiṣecchanīya-is a primary sacrifice 461
Abhivati-verses 1254-58
Abhivarta is the *Brahma-Sāman* -795
Abhri 2342
Abhyātana oblations are offered by those who desire prosperity 513, 1239
Abhyudaya stands for the *Dvādashāha* Sacrifice 1777
Abhyudayeṣṭi-there is displacement of deities due to certain contingencies 1112-14; -should be performed even though the offering materials may not have been actually prepared 1119-20;-is performed on Moon rising with materials prepared for deities of modified *Iṣṭi* 1121-23; if performed after preparation of part of material-the rest to be completed without reference to a Deity 1123
Accents-the use of the three and four-will serve the purpose of indicating the precise meanings of the words of the *Mantras* 1526
Accessory-details are found mentioned with the two Sacrifices of *Darśhapūrṇamāsa* 341
Accessory-details of milking 597
Accessories-Injunction of-126: it serves useful purpose, 126
Accessories, like the milking vessel, appertain to the Archetype 582
Accessories, like the *Saumika-vedi*, appertain to the primary as well as to the subsidiaries 620
Accomplishment of the obtaining of results must take place during the present life 817
Acquiring of property-should be regarded as subserving the purpose of man 711;-modes of-711
Act of enlarging the cake 74
Act is enjoined by independent injunction 75
Act-What deals with the- is more authoritative than what deals with its accessory 97-99
Act-is that which transposes its substratum from one place to another 175
Act-the preparatory-cannot be diverse-247
Act-if an- is mentioned in several recensional texts, it should be regarded as one and the same 320
Act-may have different forms-326
Acts-Primary and Secondary 167;-different and not-different -167;-Primary defined 183;-Secondary defined 184;-like washing, taking round the fire, are not primary-185;-grounds of differentiation among- 222
Acts-grounds of differentiation-among-222
Acts- difference in the *Apūrva* of subsidiary 222
Acts -difference among -based upon the difference of words signifying them -222
Acts -difference among- spoken of by the same word often repeated 225-26
Acts -like *Adhikramaṇa* (stepping forward) are subsidiary to the *Prayājas* only 368
Acts - like *muṣṭikaraṇa* appertain to the entire context 377
Acts-like threatening appertain to the man in general 506
Acts-compulsory-it is not absolutely essential to perform all the auxiliary details 1039
Action-course of-70
Action as well as its accessories should be taken as enjoined-142
Action being found to be undifferentiated, there should be no repetition of the same act simply because it is mentioned twice 312

Action-If it is laid down in two Vedas, it is to be taken as belonging to that in which most of its constituent details are found 443

Action-What subserves the purposes of man and action-707-08; definition of what subserves the purposes of action-709-710
Actions belonging to supersensuous things are not perceptible- 39

Actions-Six kinds of differentiation among-
Different words- Repetition-Number-
Accessory details - Context and Name-
167-68

Actions differentiated by number 243-by
name 250- by difference of deities 252

Activity-words expressive of (*blāvashabḍa*)
170-71

Adābhā is the name of the act of holding
302, He offers the real material at sacrifice
who holding the *adābhya* sacrifices to
Soma 302- It is a polished vessel made of
Udumbara wood 927

Adharma 15

Adhikāra Nyāya 964

Adhishrayaṇa 898

Adhivāsana of the cakes 893. Placing of
cakes upon the heated pans and covering
them up with ashes from the *Gārhapatya*
fire is called *adhivāsana*.

Adhigru 2250. *Praīṣa Mantra*-1481-
Mantra 1575

Adhvarakalpa is a sacrifice 879;-Sacrifices
1174, 1998, 2142

Adhvaryu-the twelve double acts
(*dvandvas*) are to be done by;-reference
to acts of-675;-and silence 1448

Adhyūdhni (Stands for the limbs other
than the heart and other specified limbs) is
a modification of the *Idā*. 1984

Aditi 60

Agents, should be engaged on payment
for helping the sacrifice by performing
the details 631

Agent is an auxiliary 339

Agnāvaiṣṇava takes details of *Agniṣomīya*
1370

Agni is the demon destroyer. Hence offerings
are made to *Agni* to destroy demon-2299

Agni-anikavat 881

Agni-Bhagin 1642

Agnichayana 1753;-is a preparatory act
304;-there is combination of the *Nāriṣṭa-*
homa and the *Nakṣatreṣṭi* 1798

Agni-Dātṛ-1112-*Sanimat* 1113

Agni-cit, observances of-during rains-
come after *Agni-chayana*, 933

Agnihotra 4, 5, 9, 17, 42, 46, 50, 54;-it is the
name of action 133;-life long-its
treatment 314;-and other rites
should be performed in fire consecrated

by the performance of the *Iṣṭi* 931-
monthly 1267;-if the Sun rises before
one has performed his *Agnihotra*, the
husband and the wife should remain silent
and fast during the day 2329;-there is a
single act of-254;-Nyāya 1032;-to be
performed at its own time;-to be repeated
at its own time;-1034;-names like-are
indicative of transference of details, 1266
Agni-jyotismat 1608;-*Pāvaka* 1370, 2220
Agni-manotā Shāstra 195

Agni-soma-the animal sacrificed to-must
be a goat 1222

Agniṣomīya Pashu-in connection with the-
the procedure of the *Darśha-Pūrnāmāsa*
should be adopted 1329:

Agni-Sacrifice is an act directly helping the
main sacrifice 1654

Agni-section-while studying the-some
pupils fetch jarfulls of water for the
teacher 321

Agniṣomīya-a kind of *Pashubandha*
Sacrifice 54

Agniṣomīya-animal sacrifice-at-the ves-
sels for the *Prayāja* and the *Anuyāja*
should be distinct 909

Agniṣṭoma sacrifice is accompanied by
twelve *stotra* and *Shāstra* hymns 197;-
Sāman 260

Agniṣṭoma sacrifice should precede the
performance of all sacrifices 940;-

Number of hymns in-940;-must precede
the modifications of the *Jyotiṣṭoma* 941;-
must precede the performance of one
hymned as well as many hymned
sacrifices 944

Agniṣṭhā 1331

Agni-shuchi 1370

Agniṣṭut is the one day sacrifice 260;-is
also called *Trivṛt*, as the *Trivṛt-soma*
hymn is sung at it 260

Agni-Vimoha (disconnection of the fire)
should be done at the completion of the
main sacrifice 2192

Agni-Viṣṇu 879;- *Vivichi* 1170

Agnidhra priest 77

Agnid priest 428

Agricultural operations - no invisible
(transcendental) result is found to follow
from-256

Agriyavati Verse 1893

Ahargāṇa aṣṭarātra sacrifice 1187

Ahargāṇa sacrifices, - Procedure of
Dvādashāha adopted at, 1334, 1365;-
take details of *Satra* 1367

Ahan offering-the final-1454;-connected
with *Gāyatrī*, 1380

Ahīn sacrifices 370;-the number twelve
in-connection with *upāsads* pertains to
the-465

Āindra Vṛṣṇī 610

Āindra—the word—serves to eulogise the *Ṛṣattriya* 158

Āindrāvārhaspatya sacrifice 2358

Air is imperceptible 35,36

Ātishāyana is a revered teacher 436;—
His view quoted 511, 976

Akṣa hymn 195

Akṣura of the person who has secured the *Soma* 1325

Ālambusā is the name of a country 795, 797

Altar is not an accessory to the sacrificial post—625

Altar—one desiring cattle should construct the—in such a way that dust may be taken out of it 710

'Along with Branch' lays down time 1108

Altar should be free, from which all dung has been dug out, for one who desires social position 813

Altar—the sixth (year)—is contingent 8+3

Altars—enumerated—843-44

Ānāvāsya sacrifice 326;—is applied to the group consisting of the three sacrifices—*Āgneya*, *Āindrāgna*, and *Sāmāyaya* 856

Ambastha people 1392

Amshu is the name of the act of holding 302;—If one holds the *Amshu*, his life reaches its highest span 302.

Analogy (*upamāna*), as a means of Cognition, 8, 15, 22, 25, 30

Āṅgārāpoṭhana 2121

Āṅgirasām Dvirātā 1880

Animals (dogs and kites) keep regular fasts on the fourteenth and eighth days of the month 972

Animals are never found to desire results expected to appear in the remote future. They desire only what is immediately present before them 973

Animals, with mains, should not be given away as gifts 1179.—with two rows of teeth should not be accepted as gift 1179

Animal is offered as soon as it is killed 1360

Animal becomes liquefied 1361

Animal offering is a modified form of the milk offering 1361

Animal-group—sacrifices, details of *Ēkiṇḍa-shina* adopted at, 1332

Animal-sacrifice, details of *Āgnīṣomīya* adopted at, 1330

Animal sacrifice—at the end of the—grass bedding and the *svaru* should be thrown away for securing the sacrifice from harm 2313

Animals even do not graze at evening time 50

Animals other than horses and cows are not animals 160

Animals are killed for bringing about a transcendental result 248

Animals are very fond of their calves, 295, 297

Anikas 1909

Āñjanābhyañjana sacrifice lasts for 49 days 1812

Anointing of Post, includes engirdling, 903.

Anointing—the act of—the sacrificial post is to be taken as extending to and including the engirdling of it 903

Antelope skin—spreading of the—under the mortar 907

Anticipation (or performance before time) there is—of all accessories ending with the *Prayāja* 884; No—of details at *Darsha*, 893

Anūdātta accent 1525

Ānubandhyā *Iṣṭi* 200;—is one of the animal sacrifices 2129

Anūka (?) 1975

Anukramanī, referred to in the notes 21

Anumati is a sacrificial act 831, 1644

Anushloka *Sāman* 1816

Anvayaṣaṭkara 1355

Anvayājas 1307;—are to be performed at the time following the offering to *Agni*—*Marut* 822

Anvādhiṇa—Supplementary laying of the fire, is the function of the *Adhvaryu* 684

Anvāhārya gift 2282;—offering 1208;—rice 1760-61;—cooking 497

Āparagṇika *Homas* 2160

Āpashu—the word—serves the purpose of eulogising the cow and other animals 160

Apparent inconsistency 8

Application—indirect 58-60

Āprachiti 1544

Āpūrva—What is this—167-169;—as explained by *Prabhakara* and *Bhaṭṭa* 177-81;—does not follow from all acts 182;—several acts bring about a single—the view is taken to be a *Pūrvapakṣa* 223. The *Siddhanta* view is that there is a distinct transcendental potency with each individual word denoting an action 223;—different *Āpūrvas* from the *sanit*, *tanūnapat*, etc. all of which are sacrifices 225-26

Archetypal Sacrifice—in the—the *Āpūrva* is brought about by the scouring of the *Sruks* made of several kinds of wood 189

Arka—plant 54

Arka is the name of a cup 1803

Arthavāda (hortatory exaggeration) 2, 51-53, 55, 73, 74, 75;—its bearing upon *Dharma* 74;—always appears as a

supplement to something that has been enjoined 126;-authority of the-51, 64-65
Arthāpatti (presumption) a means of cognition 16

Aruṇa Parāshara 1237

Aryamaṇa sacrifice 1781

Aśmaka is the name of a country 58,115

Ashvamedha 63,64;-performer passes beyond death and the sin of *Brāhmaṇa* slaughter 53-54

Ashvamedha Section-while studying the-some people fetch grass for the horse 321
Ashvapratiḡraheṣṭi 2237

Ass-one eyed-is to be sacrificed to *Nirrti* by the religious student who has become an *avakīrṇin* 1215 .

Assembly room-in the-*soma* is eaten 557

Aṣṭakā 1133-34; cooked rice offering at the-1303

Aṣṭakapāla 142

Atidesha is that process whereby a detail becomes extended in its application from the Primary Act to other acts similar to it; such is the rule 1239

Atiḡrāhyā 1288; *Atiḡrāhyās* serve as promoters of the sacrifice 2052

Atijagatī Verses 1510

Atirātra 332;-Sacrifice 611;-*Vishvajit* 801

Atri is the name of one of the *gotra-ṛṣis* 979

Audumbarī-Homa 1399-1400

Aupāsana fire has been definitely laid down as the receptacle for the ordinary worldly acts 2292

Aupavasathya 889;-night-vigil should be kept at the-2271

Aupamvākya Section 927

Authority-of *Smṛti* and customs treated 87-91;-of *Shruti* more reliable than that of *Smṛti* 92-95

Authority-teaching of the learned is our sole-in calling a *mantra* as *Sāman* 208

Auxiliary character belongs to substance, properties and preparations (*Bādari*) 338 and also to actions (*Jaimini*) 339; to results and agent 339

Auxiliaries-an account of-defined 337

Auxiliary serves the purpose of another 337;-auxiliaries enumerated 338; Sacrifices, Results of Agents are not auxiliaries 338

Avabhṛtha, indicates transference of details of *soma*, 1275

Avabhṛtha is laid down as a distinct Sacrifice 2170

Avabhṛtha Bath 1136-39

Avabhṛtha Bath-Having come out of the-he should put on the calf skin 1185

Avadāna-the act of-extends up to and includes actual offering 902

Avakā 68;-sticks 1450

Avakīrṇi Pashu-the Expiatory Sacrifice of-should be performed in the unconsecrated fire, 1215

Aveṣṭi is a distinct sacrifice, for the *Brāhmaṇa* and the *Vaiśya* 275-77;-it brings about its result in the shape of food 311;-sacrifice in connection with the *Rājasūya* 2218

Āyana in *Dākṣāyaṇa* connotes repetition 288
Ābhīplavika 1374

Āchārya-one becomes an-only by the teaching of the *Vedas* 1000

Ādhāna-(fire laying) is enjoined as an independent act 281

Āghāra etc. are subservient to the *Āgneya* etc. 227

Āghāra and *Agnihotra* are distinct independent acts 238-42

Āghāra offering 2340;-acts like namely, *Ājyabhāga*, *Āmūyāja*, *Patnīsamīyāja*, *Sāmāyayāja* and *Sviṣṭakṛt*-are subsidiaries 853, 858;-it signifies the act of pouring a long stream 133-34;-it is a principal act 134

Āgrayaṇa 961, 1250; *Āgrayaṇa* vessel 424; *Soma*; 424 *Āgrayanāgra* 1892; *Āgrayaṇa* Sacrifice 1760-61; at the-there should be no cooking of the calf and of the cloth 1762-63

Āgrayaṇeṣṭi-Pashu 1174;-*Āgrayaṇeṣṭi* is an ectypal Sacrifice 2048

Āgneya, *Agnīṣomīya*, *Upāmśhuyāja*, *Ain-drāṇa* and *Sāmāyaya* are primaries 858

Āgneya is not the name of a sacrifice 142

Āgneya offerings should be made by one who loses gold 711

Āgneya-the repeated mention of the-is for the purpose of commendation 312

Āgneya-Sacrifices like the-are distinct acts performed with a View to distinct results 309

Āgneya-the word-serves to eulogise the *Brāhmaṇa*-158;-and *Brāhmaṇa*-the relationship between-is that both have the same origin 158

Āgneyi (*Anuvāka*) 375

Āhinaibuka-to be performed by Southerners 108-109

Āhavaniya-the fire of extinguished brilliance should be kept up permanently 2368
Āhavaniya fire-thirty libations that have been laid down as to be offered into the-150

Ājūhotā Verse 1387

Ājyabhāga sacrifice 617;-offerings 1744

Ājya-chants are so called because the deities went to battle after reciting these chants 131

Ājya—clarified butter—denotes common things 143-44;—is the name of a Sacrifice 131
Ākāsha—the substratum of word 32, 36;—is all-pervading 32, 34;—is only one 34, 36;—is used for *Prajāpati* 60

Ākṛti 21

Ālekhaṇa—His views—1122

Āmana Homas 1809;—are subsidiary to the *Sāṅgrahāyaṇi* and the rest 836

Āmīkṣā (curdled milk) 1288;—is the milk which, coming into contact with an acid substance, becomes thickened 1363

Āpastambadharmasūtra—referred to 62

Āpastamba Shrauta Sūtra—quoted 116

Āptaryamā is one of the Terminuses of the *Soma* sacrifice 941

Āpatti—the bestowal of independence 942

Ārambhaṇīyā is an embellishment of the performer 1462;—*Iṣṭi* should be performed at the Ectypal Sacrifices 2303

Ārambhaṇīyā Iṣṭi is to be performed only once 1461

Ārbhava 1724;—*Pavamāna* 332.

Ārseya 2028

Āryamaṇa 2091

Āryas—unfit for being eaten by—1144

Āryāvarta—the people of— are learned in the matter of words and their meanings 276. They make use of words and also perform actions 276; and are better than *Mlechhas* and persons residing in the land of low people. 276

Āsāritaka 1262

Āshira—curd 1154;— the observance at the—2203

Āshmarathya's view quoted 1121

Āshu is one of the grains offered at the *nānābija Iṣṭi* in connection with the *Rājāsūya* 2241

Āshvina offerings 2298;—Sacrifice 196;—*Shāstra* 196

Āskandapālīkā (?) 2288

Ātithyā becomes complete when ending with the *Idā* 2003;— is a sacrifice 786

Ātreya—giving gold to— is a meritorious act 1725

Ātreya—his view is quoted 808, 911-12, 995-96

Ātreya does not stand for a pregnant woman. It is the name of one of the *Gotras* 979

Āvāpā 2080

Āyurda oblations 1277

B

Babara—the son of *Pravāhaṇa* 48. But this view is rejected for want of support 49-50. Hence, it is explained as the initiative of sound produced by the blowing wind 50. Both *Babara* and *Pravāhaṇa* express the everlasting thing (i. e. the blowing wind) 50, 55

Bahiṣpavamāna stotra 332

Bahiṣpavamāna — the verses added to— should come in after the '*Paryās*' at the end 923;— is not the modification of the *Dvādashāha* 924.

Bahubija (or *Nānābija*) Sacrifice—at which several kinds of seeds are offered 907

Balaughashravas 1821

Balabhiid—name of a sacrifice 125

Barhiṣ—no silver should be given on the— 58-59

Basket—winnowing 70-73

Bath—the final—2-3

Bauddha 13 (notes)

Bedding is of the *Ashvabala* (horse hair) 787-88

Bhagin 1642

Bhākṣa-mantras are to be used at the act of holding and the rest, in accordance with the indications of the words of the *mantras* 412-15

Bhākṣānucāka — that portion of the—which begins with the word '*mandrābhibhūti*' and ends with the word '*bhākṣayāmi*'—forms a single '*śāstra*' (mantra) 416;—the words of the—beginning with '*indrāpitasya*' are to be used in connection with all eatings with necessary modifications 418

Bhasad 982

Bhāradvāja 1323

Bhāṣika is the tone for reciting the *mantras* 2332

Bhāvanā 891, 1633

Bhāvārthādhipikarāṇa 167

Bhṛgu—Bringing in is the motive for securing the clarified butter with its qualifications 748

Bhrūpa sacrifice 976

Bhū is an *Ekāha* sacrifice 1778, 1781

Bhūmiratlika 1261

Bilva wood—one desirous of Brahmic glory should make the sacrificial post of—582

Bird-catching 1447

Black antelope's skin, throwing of—is a disposal 777

Black antelope's horn should be used by the sacrificer in scratching his body 777

Boar (is offered) to king *Indra* 804

Body proceeding to heavens is denied 26, 29

Body is not the self 30

Bone sacrifice has living persons for its performers 1710;— at the—prospective acts shall not be performed 1716;—measuring of the *Udumbara* post and the touching of the *Shukra* should be done 1715;—No performance of the *Hoti-Kāmas* 1719

Bough-cutting, securing of Branch, the motive for, 765

Brāhmasāman—the singing of the—1519
Brāhmaṇa—*śadvimsha* 7;—*shatapatha* (Mādhyandina) 29,31;—*Taittiriya* 52, 61;—*Gopatha* 53;—*Gargatirātra* 53;—*Tāpdyā Mahābrāhmaṇa* 53

Brāhmaṇas—learned—do not eat at evening time 50

Brāhmaṇa—defined 204;—characteristic features of—204;—forms of—204;—one should not threaten him, or strike him, or fetch his blood 506

Brāhmaṇas learned in the Veda and performing many sacrifices should attain the highest state 915;

Brāhmaṇa alone is entitled to perform the *Satra* 1163, and the priestly functions 2376

Branch—throwing in of the— is only by way of disposal, if it is not a fruitful action prompting the *Homa* 768

Bricks—qualifications of—604;—are auxiliary to the fire 927

Butter is to be used as *Ājya* at the subsidiaries of the *shyena* sacrifice 694–97

Bādarāyaṇa 8, 9, 25;—His view quoted 912, 913, 977, 2065, 2124 (in connection with the performance of subsidiaries)

Bādari—His view on auxiliaries 338–39; on the performance of sacrifice by all the four castes 996;—1374, 1528

Bālīka 1385

Bāṛhadgira is that *Brahma-Sāman* which is sung for the sacrificer in case he is a *Brāhmaṇa* 794; 1363

Bṛhadāraṇyaka, quoted 28–29;—in connection with the existence of consciousness after death and the nature of the Self 29–31

Bṛhaspati is accompanied by all the deities 2278, 1334;—*Bṛhaspatisava* sacrifice 1702

Bṛhaspati-Sava sacrifice is part of the *Vājapeya* 818

Bṛhat Sāman 270

Bṛhatt quoted in the notes 10, 13, 17, 21, 24–25

Breakage, *Homa* on— is auxiliary to *Darsha-Pūrnāmāsa*, 1142

Bringing in, is the motive for securing clarified butter, 748

C

Cake—regarding the enlargement of—82–83
 Cake baked on eight pans—out of the—dedicated to *Agni*, only two slices are to be offered 525

Cake—the division of the— is for the purposes of eating 531

Cake, substitute when a portion of it is spoilt 1073;—if *sviṣṭakṛt* slice is spoilt,

another slice shall not be cut, 1075; when whole is burnt, expiation should be performed, 1083

Calf-skin and unworn cloth should be combined at the *Astarātra* sacrifice 2319;—Calf-skin serves the purpose of upper garment in connection with the *Vishvajit* 2320;—should be worn by the person who has come out of the *Avabhritha* Bath, in connection with the *Vishvajit* 2319

Carving (slicing) and other details should be performed first of all over the *Āgneya* offering 947

Cementing of the slabs is to be done at the ectypes or forms of the *Agniṣṭoma* 473;—should be done at the *dirghasoma* 474

Carving etc., to be performed first over the *Āgneya* offering, 947

• *Chaitra*—the full moon day of the month of—1131–32

Chutmasa 1395;—*Homa* to be performed by *Adhvaryu* 655; but when he is not capable of doing so, it may be done by the *chamasādhvaryus* 656

Charu-Prāyaṇiya and *Udayaniya*—Sacrifices 60

Charu 1664;—is that cooked rice from which the water has not been strained; which has been cooked by internal heat and which has become soft and yet the grains remain distinct 1668

Chasāla—the ring which is fixed to the top of the post, like a bracelet 851

Chaturdaśharātra 1366

Chaturbhakarāṇa (Quartering) appertains to the *Āgneya* cake only 379

Chaturhotā Homa—only a person, who has not installed the fire, is entitled to perform it, 1204

Chaturaha, 2230

Chaturhotā mantra, 621

Chāturmāsya sacrifice, 148; 1438

Child, at whose birth one offers *Vaiśvānara* sacrifice, becomes purified, glorious, eater of food, possessed of efficient sense-organs and excellent cattle 825.

Child to be fed after the birth-rite has been performed 827

Chitrā sacrifice 16, 130;—it is so called because several kinds of substances are used there at 131;—is to be performed by those who are desirous of cattle 170–72;—hymns 1542

Chitrīṇi and other bricks—the qualifications of the—are auxiliary to the fire, and hence, should be connected with the details laid down for the fire altar 604

Chitrinī (figure marked) and other bricks are to be put in the central hearth 929;—these bricks are called *Brāhmaṇavati* 929;—should be put in before the *Lokam-ṇmā* brick 930

Chhāṇḍoma—without it there is no *sattrā* 160

Clarified-butter is the material used at the offering 134;—collected in the *Dhruvā* vessel for the purpose of the *Upāmśhuryāja* is meant for several other purposes and hence when *Upāmśhuryāja* is performed out of it, then the remaining butter cannot be called remnant 535–36;—contained in the *upabhyt*, is used at the *Prayājas* as well as at the *Anuyājas* 750;—contained in the *Juhū*, is used at the *Prayājas* only 750;—in the *upabhyt*, meaning of pouring, 753;—offering of— shall not be postponed till after the *soma* 958

Cleansing should be done to all the *grahas* (cups) 357;—no cleansing of the *chamasa* cups 363

Cloth—the three modes of wearing the upper:—(a) *nivīta*, (b) *Prachīnāvīta* and (c) *upavīta* 489;—cloth of grass 1220

Cognition is not without a substratum 15; cognition of word 19;—is without form 13;—verbal 15;—means of—15; 20, 40. It is imperceptible 39;—perception of—28;—momentary existence of 28;—is entirely void (i. e. without any extraneous substratum in the shape of the Self) 28;—perception of—through signs 30;—is distinct from Self 30

Common notion of people accepted as a ground for concluding a result 807

Complementary details serve the purpose of bringing about an unseen transcendental effect 727

Compulsory acts – performance of all details, not essential in, 1039

Conch-blowing or time, 1107

Conclusion—the deducing of—may be based on the capacity of things 166

Conflict –cases of;—between indications of Matter and Deity—1346

Consecration by water 913

Context being different, the purpose must be different 306

Context and Indicative power 407–411

Context is indicative of the connection of subsidiaries 445

Cooked *charu*—is to be offered to *Soma-Indra* on the occasion of vomiting the *Soma* drunk at a Vedic sacrifice 521

Cooked rice—is offered in place of the cake 1665;—to be offered to *Sūrya* is to be cooked in a pot 1670, and the mixing of water need not be done in this case 1673

Cooking of Omentum has been enjoined as to be done at the *Āhavanīya* fire 2293

Cow-defined—19, 24;—are milked twice in connection with the *Darśhapūrṇamāsa* 597;—cow—the operation of the steps of—is not the motive behind the act of bringing up the cow 733;—cows are of the greatest use 1772

Cow-sacrifice—In the—the cow should be spoken of by means of the term *usrā* 1834

Creator of the relation between word and its denotation is not to be cognised through sense-perception or any other means of cognition 23

Cups—the order of—1895;—some of the—are enumerated 1895–99

Curds appertain to the compulsory as well as the optional or contingent sacrifices 798

Curd is offered in two days 1360;—is put into milk only for the purpose of thickening the milk 1363

Curd-Butter-mixture should not be drunk by *Kṣattriya* and *Vaiśhya* 2377

Curd-cup—the offering of the—is compulsory 838

It is offered to *Prajāpati*:838

Curdled-Bits – the securing of—is the motive behind the putting of curds into hot milk 730

Customs—Popular—their authoritativeness discussed 108–111;—change of—after migrating to different places 110

Cutting of the wood for the sacrificial post 889

D

Dadhi (curd) should be poured into fire as libations by those who are desirous of sense-efficiency 255

Daiva acts, such as the Northern solstice of the Sun, should be performed at stated times 1216;—should be done during the day, 1216

Daikṣa—it is the *Agniṣomīya* sacrifice which is called—because of its connection with *Dikṣā* 1330

Daiva acts, 1216

Dakṣa—in *Dakṣāyana* means the man (Sacrificer or priest) who is quick and expert, so expert that he completes the thirty year's course of the *Darśhapūrṇamāsa* is fifteen years only 288

Dakṣiṇa-Vihāra 1248

Dakṣiṇa—fires, i. e. the fires that have been taken to the seats of the *Agnīdhra* and other priests 1294;—offerings into—not postponed; 891

Dakṣiṇā is that which makes one *dakṣa* (expert) 1771—and which encourages 1780

- Dancing with their bodies covered with blue silk 44
- Dāpittha* 1158
- Darsha*-only one performer at-1016
- Darshapūrnamāsa*-60, 69, 138-39;-is the archetype of all the *Iṣṭis* 139;-that performer of the-becomes deprived of heaven who transgresses the *amāvāsyā* and the *Pūrnamāsi* days-317;-Nyāya 813, 815;-Sacrifices are to be performed through out one's life 1461;-the gift made at the-to the enemy is meant to serve a transcendental purpose 1709;-Sacrifices should be performed on level ground-2200. -Not to be performed by one without three *gotra*-*ṛsis* 1006-no transference of Archetypal to ectypal *Saurya* 1337
- Darvi* 1439;-*Homa* offering 133-34;-*Homa* is the name of an act 1391;-it is applicable to vedic as well as non-vedic acts 1392;-the term *Darvihoma* is not injunctive of an accessory 1395;-an independent act, 1398
- Dashapeya* sacrifice 637, 2167
- Day sacrifice 1314
- Dāksāyana* and the rest are accessories and not distinct acts 286
- Dāksāyana* sacrifice should be performed by one who is desirous of offspring 286;-it contains two *Paurṇamāsa* and two *Darsha* sacrifices 287. The name *Dāksāyana* is due to the peculiarity of the accessory detail 288
- Dāksīnāni* is the name of a *Homa* 222
- Dāna* (giving) is the setting aside of one's own ownership (over the thing given away) and bringing about the ownership of another person (the recipient of the gift) 485
- Dāvika Homas*-the *Homa* offered on the omentum of white ants 831
- Death is an event of which the exact time is not known 2202
- Debts-the repayment of the three-is compulsorily incumbent upon the three castes, 1037
- Declaration of Procedure 2260, 2329
- Dedication is the principal act 631. It should be done by the sacrificer himself 631
- Dear-skin and blanket are always used as upper garment 2320
- Defect in the auxiliary details makes the act nugatory 1044
- Definition-purpose served by it 202-03
- Deities are never intoxicated 429;-are not entitled to perform the sacrifices; for apart from themselves there are no other deities to whom they could offer the sacrifice 973;-are those who are *Sūktabhāks* and *Havirbhāks* 1825;-in the shape of *Dura-Uṣāsā-Naktā* 1663;-have no material body 1434-36;-never eat 1436;-do not own anything 1436;-are those beings-*Agni* and the rest-who are described in *Itihāsa* and *Purāṇas* as living in heaven 1825
- Deity is one to whom the term *devatā* is applied in the *mantra* and *Brāhmaṇa* texts 1825
- Denotation-the process of-20-21
- Desiring effulgence, one should prepare a cake baked on eight pans and dedicate it to *Agni* 309
- Desiring Brāhmīc glory, one should prepare a cake baked on eleven pans and dedicate it to *Agni-soma* 309
- Desiring offspring, one should prepare a cake baked on eleven pans and dedicate it to *Indra-Agni* 309
- Details of the Archetype-in some cases-are not transferred to the Ectype 881
- Details laid down in connection with the Principal Substance should appertain to its substitute also 606
- Details take *Varhi* (grass) appertain to the *Darsha-Pūrnamāsa* as well as to their subsidiaries 615
- Details peculiar to the Primary do not find place in its modification 688
- Details, like '*Prayāja*', are prompted by for the purpose of the *Apūrva* 1229
- Details transferred-are those of a particular sacrifice, 1321
- Deterioration of the offering material 1087-92
- Devagrāma* 973, 1431
- Devakṣetra* 1431
- Devasū* oblations 2321
- Devatāyāja*-that wherein the *Homas* are offered is also called-2156
- Dharma* 1;-enquiry into *Dharma* 1-6;-definition of-4; Means of knowing *Dharma* 7, 25-52;
- Dharma* is what is indicated by Vedic injunction 25, 50; *Dharma* meaning Vedic injunction 42, 44, 48; *Dharma* indicated by Vedic injunction cannot be accepted as authoritative 48;-*Dharma* conducive to the Highest Good 50, 88, 168; knowledge of *Dharma* 55, 57; *Dharma* its relation with *Arthavāda* 74. *Dharma* based upon Veda 87; *Dharma* as a means of knowing 167;-the various acts that are called *Dharma* 167
- Dhārya* fire 1611
- Dhāryā* verses 920
- Dhemi* is applicable to newly delivered animals in general 1307

Dhruva Chamasas—those offerings of *Soma* that are made in the beginning of the *Savanas* (pressings) at the *Shukrā-manthi Prachāra* which are offered to *Indra* 419

Dhruvā vessel 534-35

Dhruvājya—clarified butter contained in the *Dhruvā* vessel—2067

Dhūh Sāman—1863

Differentiation among actions 167

Direct assertion is the strongest authority in the determining of the order of sequence 861

Directions—Scriptural 74-77

Directing—one who does the—is different from one who carries out the direction 679

Directing is done by *Adhvaryu* 679, and carrying out the direction is done by *Agnidha* 681

Disconnections and the Expiatory rites, 1145-46, 1148-49, 1150-51

Disconnection and *Ahargaya* sacrifice, 1152

Diseases of stomach—in cases of—milk and *Bilva* fruit should be drunk, 1237

Displacement of the deities, 1112-14;—in the *Vpāmshuyāja*, 1117

Distribution of the directions is a commendatory declaration 495

Divākīrtiya day 1288

Dikṣās in the *Vajapeya*—138-39. There are seventeen such *Dikṣās* 138

Dikṣaṇīyā Iṣṭi (initiatory sacrifice)—details like the—appertain to the *Agniṣṭoma* 609;—forms part of the *Soma* sacrifice 824;—subsidiary to the *Jyotiṣṭoma* 859

Dung and the Blood are not the motive for the bringing in of the animal 737

Doubts regarding the meaning of words and sentences are set aside by subsequent (supplementary) passages 164

Dream—cognition, 12; cause of its falsity 12

Drinking of oil or clarified butter brings about the improvement of intelligence, memory, strength and so forth, 1235;—Its result consists in the equilibrium of the bodily humours 1237

Dvādashāha Sacrifice, 322, 330, 924;—is composed of the following units:—*Dvādashāha*, *Ahargaya*, *Prāyaṇīya-Atirāra*, *Prṣṭhya Sadaha*, the three *Chhandomās*, *Avivākyā*, *Ahaḥ*, *Udayaniya*, *Udayaniya-Atirāra*, 1364; it is called *Satra* as well as *Ahīna*, 1364;—details adopted with differentiation, 1364;—details adopted at *Triṛtcharu*, 1372;—at *Samsthāyana* sacrifices, 1376

Dvayoh Prapayanti—does not indicate transference of details, 1282;—stands for

fetching of fire at two middle parts
Chāturmāsya 1285

Dvirātra sacrifice 1364-65

Dvayadāna—offering of—1071

Dyāvā-Prthivī 825, 1568

Dviyajña 1703

E

East—Celestial beings took over the—495

Eatings—should be done with *Mantras* as they stand in the texts—without any modifications 436

Eating is to be done at its own time 1690;—in the latter part of the night is not essential in the *Jyotiṣṭoma* 1221;—

of Honey and clarified butter—1939-46;—of a limb by the non—*Brāhmaṇa* 1980;—

Eating of Remnants—of offerings made to the various deities 420;—of *Patnīvata* offerings, *Indra* and the other deities are not to be included 424; in the case of *Soma*—there must be—545;—are meant to be the embellishments of the Re-

mnants of substances used 2283

Ectypal Sacrifices 2048

Ectypes of the *Soma*—Sacrifice should be performed after the *Darsha Pūrṇamāsa* 963

Ectypes are to be completed on the same day 960

Ectypes of the *Sāmnāyā* offering and those of the *Agnīṣomīya* offering are to be put off till after the *Soma* sacrifice 962

Ekabrāhmaṇāni, etc. extend injunction to 'five offering Materials,' 1245

Ekabrāhmaṇaḥ etc. transfers Injunction and Commandation to *Ekakapāla* and *Aindrāgna*, 1249

Ekādashina—animal sacrifice—at the—the procedure to be adopted is that of the *savaniya*, 1331

Ekādashinī (a set of eleven sacrificial posts)—the two methods of measuring the—323

Ekādashinī of the *Vihāra* (the eleven posts of the pasture ground) 1315

Ekādasharātra sacrifice 1365

Ekāha is a modification of the *Jyotiṣṭoma* 941

Ekāha sacrifices—*Vishvajit* and *Abhijit*—1187

Ekakapāla—1288

Ekāṣṭakā 1132

Ekatrika sacrifice 1861

Elephants are sacrificed for *Prajāpati* 726

Embellishments (*Samskāras*) of the master of the sacrifice appertain to the primary sacrifice 618;—of substances subserve the purposes of the primary as well as the subsidiary sacrifices 687;—of the sacrificer are to be performed before the wearing of the gold ornament 915;—of, restrictive 783;—subserve the purposes of sacrifices, 789; and the purpose seem to be the only consideration in the

performance of the *Darsha Pūrṇamāsa* sacrifices 2200

Engirdling is included under 'anointing', 903
Entity—other than the body, as the seat of pleasure and pain etc., is the Self 26-27;—other than the life-breath 30

Enquiry propounded 1

Exclusion (*Bādha*) 1635

Expiations—in the case of — prescribed for the correction of defects, there should be option 2327

Expiatory offering 899; Expiatory rite would always be determined by the method with which the performance started 329;—performance of—1145; Expiatory act is to be performed in the case of burning of the whole cake 1083

Expiatory sacrifice must be performed if the moon rises, 1125

Extracting of the *Soma* juice entitles one to eat *Soma* 557

Extractions—details like placing, washing and the rest appertain to all the three 599

Eye-disease—in cases of — *Mudga* and rice should be eaten 1237

Eye—goes to the Sun means that the light of the eyes goes to the Sun and not the eye-ball 1575

Female animal is not to be sacrificed 978

Fetching of the Branch—details like the—appertain to both milkings 597

Fetching rite 1286

Final oblation 63-64

Fire—when fat is cut and offered into it, a harmless animal rises out of it with which a sacrifice is performed 52; — stands for lightening, light or ordinary fire 60; — as a deity 61-64;—libations should be offered into—70

Fire—installation—in connection with — 'unmeasured wealth' stands for great wealth, 1193; — 'unmeasured' stands for more than 1000, 1193;—only one man is entitled to—987;—re-installation—when fire goes out 1095,

Fire laying does not form an integral part of all sacrifices 281; — at the — the singing is to be done quietly 441. This characteristic belongs to the *Yajurveda* 441;—fire—installation is not auxiliary to the *Pavamāna* sacrifice 584;—it is auxiliary to all sacrifices 596;—Re-installation of—should be done when both (*Āhavanīya* and *Gārhapatya*) the fires go out 1095;—fetching of—1282-86

Fire—alter — in connection with the laying of the—the stirring of the fire should be done only once 1450;—Installation rite 1466;—taking out of the—in connection with the *Darsha* should be done without

Mantras 1613;—churning of the—2146-47;—in the hearth is not to be kept for ever 2368

Fires—*Gārhapatya*, *Āhavanīya*, *Anvāhārya-pachana* and the rest 282;—serve the purposes of all sacrifices 649; — installation of — is a necessary condition for all sacrifices 1206

'Five-platter' offering is a distinct act, 1097;—is subsidiary to contingent *Darsha*, 1098

Fixity of denotation 1267

Flowering grass alone should be used at the *Āgrayaṇa* 2315

Fœtus—murderer is the worst of the sinners. He is the murderer of the sacrifice also 976

Food — preparation of—70-73

Forbidden acts, bring evil results, 1028

Four-sliced oblations 2055-57

Fruit, no transference of, 1337

Fruit-mixture (*Phala-Chamasa*) is a modification of the sacrificial offering, for those who officiate at a sacrifice for a *Kṣattriya* or a *Vaiśhya* 569

Gad—the root—in the term '*Nigada*' denotes such speech as is not divided into metric feet 212

Gadya is only such speech as is not divided into metric feet 212

Gambling and the like are subsidiary to the sacrifices included under *Rājasūya* 831-33
Gambling should be done before consecration by water 913

Gaṇayāga (communal sacrifice) 1311

Gandharvas 844

Gargatirātra—*Brāhmana* 53, 63;—at the kindling is done of the ordinary unconsecrated fire, 1293

Gataśrī persons 1612

Gavānāyana, at—Initiation before Full Moon day of *Māgha*, 1131;—at—Procedure of *Ekāha* to be adopted, 1313

Gavedhuka grains are unfit for offerings 2036

Gārhapatya fire 1444

Gauh name of a sacrifice 136-37

Gāyatrī Sanctifies him with *Brāhmic* glory if the cake is baked on eight pans 151

Gāyatrī 825;—metre 1380;—three *anuṣṭups* make four—1381

Gift is for the purpose of hiring 1774

Grhamedha 1303

Grhamedhīya is a distinct sacrifice by itself 1893, 1978

Grhapatī 1958

Grājana should not be taken 1028

Gēpas stand for the accent 1531

Goat—hornless—when sacrificed, one acquires many cattle 59;—may stand for food, seed or creepers 60

Godāna 200

Go-yāga (Cow sacrifice) 200

Golakṣaṇa vratas serve the purposes of man 715

Gold, when placed on the ground, fire shall be kindled, 54;-is the sacrificial fee 275;-is the essence of stones 1349;-is solid 1350

Gopatha Brāhmaṇa quoted 53

Gosava in connection with the Ekāha sacrifice 2326, 1544

Gotra-r̥ṣis 1223

Gotras of Bhṛgu, Shunaka, Vashiṣṭha—Grahachamasa 2199

Grahāgratā is subsidiary to the Jyotiṣṭoma and not a distinct act 270

Grammarians 33

Grass is the seat of the Gods 382;-tying up and carrying of the—2290

Grāvastut priest also eats the Soma 553

Grinding is to be done to the rice only and not to the animal flesh 482

Group—animal-sacrifices 2357

Group—cake-offerings 2358

Guests should not be forced to do what he does not wish to do 1437

Guggulu-annointing with—at the sattra 2257

Guṇavāda 63

Hair-tufts—the number of—on the head appears to be a distinguishing mark 2026

Happiness—the end of all activity 968

Hastigrāma 973

Hautra Mantra 2070, 2346

Havirdhāna room—in-Soma juice is extracted by means of stones 557;-cart 609

Havirdhāna cart is not an accessory of the Sāmudhenī verses 627;-is used for keeping the Soma 627

Havirgaṇa sacrifices 1370

Haviṣkṛt 2250

Hāriyojana (flour) 1440;-cup is that which is taken up with the Mantra—"Harirasi hāriyojanaḥ," etc. 553. This cup is connected with all the priests 553;-offerings are made after having offered to Paridhis 822;-oblation 2207

Heaven 4-5, 26, 42, 46, 47, 50, 54, 62, 64; Heavenly regions, 17, 26, 31

Heaven is the result of an action whose result is not specified, 807;-idea of—among common people, 966. It is the principal factor in a sacrifice, 969

Highest Good, 4, 6, 7, 17-18, 42, 47, 50

Himālaya Mt., 23

Holākā—for easterners, 108-09

Holding is auxiliary to the sacrifice, 927

Homa 61, 70-72;-is the same as yāga with the additional element of pouring 785;-offerings into the Dākṣiṇāgni 891;-Expiatory—is to be performed when either

the whole or a part of the pan is broken 1079;-is not an auxiliary to the broken pan 1080;-in connection with the Upanayana is to be offered into the unconsecrated fire 1209;-to be performed on the 'breakage' is auxiliary to the Darsha Pūrṇamāsa 1142;-Expiatory-1143; Homa means throwing into fire, 1980 Honey and water are of the same colour as clarified butter, 1352

Horse—one, who accepts the gift of a—at the hands of a śūdra or some other sinful person, is seized by Varuṇa (dropsy) 515;-gift—one who accepts (i. e. gives) should perform the sacrifice 517-20; Horse's hoof is the price to be paid for Soma at the Sādyaskra 1784

Hotr-assistants of—Maitravaruṇa, Brāhmaṇachchhamsin, Potr, Nēṣṭr, Achchhāvāk, and Āgnīdhra 421; Hotr priest is the first to eat the soma remnant 560; Hotr priest should recite the Karaṇa mantra assigned to the Adhvaryu 677; - the office of the - is restricted to one belonging to the Vishvāmītra gotra, 1168

Husk, winnowing of - not the motive for Potsherds, 735

Hymning is to be done by means of sāman, 1522

Idā offering, 528; - remnant, 1076

Idānta, 1629

Idealism, 12; - Doctrine of, - 13

Idopahvāna mantra: 1471

Illnesses - there are certain-which appear at fixed intervals of time 974

Illusions 5, 21, 60;

Illusory 42-43

Implements-Sacrificial-should be retained till the end of one's life 2201. They are burnt along with the Agnihotrin 2201

Import of the Sentence—one desirous of heaven should sacrifice,—173.

Inclusion (Abhyuchchaya), 1635

Indefinite becomes definite by the capacity of things, 166

Indicative power, 1467

Indirect indication is less authoritative than Direct assertion, 65, 67, 1290.

Indra-Mantras indicative of - are to be used in approaching the Garhapatya fire 387; - should be mentioned in the mantra used in connection with the soma brought up again 421; - Remnants of offerings other than those to—Should be eaten without mantras 431; - Agni - the eating of the remnant of the offering made to - is to be done without mantras 433; Indra-Agni is a deity distinct from Indra 433; Indra-vāyu-In the case of the cup dedicated to -there should be two eatings of the

remnant 544; *Indra Pradāt* 1112, 1117, 1539; *Indra* is the master of heaven, of the earth, of the waters and of the Hills, the master of trees, of *medhīras* (animate things), master of welfare, of activity, of offerings and of the moveable and the immovable 1431; - *Indra's* eyes are tawny 1435; - *Indra* is called *Medhātithermesāh* 1476; - is called *Vṛṣaṇa-shvasya mene* 1476; - is called *Gauravaskandana* 1476; *Indra and Agni* there is no difference between 1477; *Indra* - the two *Haris* of—*Pūrvapakṣa* and the *āparapakṣa* (the bright and the dark fortnights) are 1477;

Indrabāhu 1026

Inference 8, 10, 14-15, 18, 25, 39;—Contrary to Perception can have no validity 969.

Inferential cognition—its Varieties—15

Initiated Sacrificers is dressed up with *mekhalā* 2279

Initiation and the Sacrificial fee appertain to the primary sacrifice, 623

Initiation Day, 889

Initiation is complete only after the performance of the *Dikṣaṇiyā Iṣṭi*, 935;—should continue for twelve days 1129;—should be done before the full moon day of the month of *Māgha* at the *Gavānayaṇa* Sacrifice, 1131;—putting off of, 1135.

Injunctions 15-18, 25, 31, 52-53, 55-59, 60-75

Injunction—transgress an - 2;—Vedic 17-18, 25, 42, 48; 72;—Validity of—42;—Vedic—are themselves the work of human beings 48; Injunctive passage, 61; Injunctive sentence, 66; Injunction independently enjoins act, 75; Injunction is the sentence that denotes an action, 168; Injunction of the properties of substances is restrictive in its application, 782; Injunctions are embellishments like threshing are restrictive in their application 783; Injunction (*vidhi*) appendix (*anta*) should apply to the Injunction of Sacrifices 1308. Installation of fire—only one man is entitled to the—987; Installation of fire is done wearing silken clothes 987

Interpretations—indirect methods of—51 (a) supplying of ellipsis; (b) changing the forms of words; (c) connecting what is disconnected; (d) disconnecting what is connected, and (e) imputing a figurative meaning 51-52

Inviting of the *Subrahmaṇyā* 2195

Iṣṭakā 914.

Iṣṭi—at - a food-grain offering is made, 139; - the prescribed—is to be performed in connection with the acceptance of the

gift of a horse at a Vedic Sacrifice 515;—is the common name applied to all those sacrifices in which the offerings consist of milk, butter, rice, barley, or other grains 949;—*Darsha-Pūrṇamāsa* is the model of—949;—Should precede in case one is not going to perform *Soma* Sacrifice 951;—the details of the - are not transferred to the *Soma* Sacrifice 1323;—are to be transferred to the *Aindrāgna* and other sacrifices, 1327
Iṣu (malevolent) 6;—Sacrifice 1241

Īshāna 1628, 1920

Iṣa 2269

Jagati 154

Jagat-Sāman -270, 1890

Jagat-Sāmā—the name applies to the *Viśuvat* sacrifice 1891.

Jaimini 22; - His view on auxiliaries 339; His view given 1041;—Quoted 1374.

Jamadagni-gotra, 1195

Janaka-Saptarātra, 1372-73

Jarbhari etc. names of deities, 85

Jartila grains (wild sesamum) are unfit for offerings, 2036

Jaya and other *Homas* are subsidiaries to actions laid down in the Veda, 513

Jaya oblations are offered by those who desire prosperity, 513

Jaya—oblations, 1255

Jāghani (tail of the animal)—should not be separated from the context 470

Jāmi—flaw of—234

Jāteṣṭi Nyāya 825

Jāti 21; direct perception of it (class) 21;

Its existence discussed 21-22; class forms the denotation of the word 22

Jñānam (means of knowing) 17

Juhū vessel 536; *Juhū* and other vessel—should be secured afresh 1172; *Juhū* is an implement connected with the *Darsha* sacrifice 2266

Jyotiṣmatī is an expiatory sacrifice 1608;—

Jyotiṣmatī verses 2347

Jyotiṣtoma 6, 50;—is the archetype of all

Soma sacrifices 126;—is referred to by

Jyotiḥ, *Viśvajyotiḥ* and *Sarvajyotiḥ* 250;—belongs to the *Yajurveda* 443; hence its performance should be done quietly 444;—sacrificial animals—certain details regarding—590:

Jyotiṣtoma Sacrifice—there are three animals—*Agniṣomīya*, *Savanīya* and *anubandhya* 590;—Sacrifice—the begging and the buying that form part of—are compulsory and essential 1218

Kadara—a substitute for *Khadira* 1069-70

Kaikaya and Dālbhya regarding the results of sacrifices 817

Kakup metre—verses in the—are found at the end, 922, 1512

Kalatiṅga-Nyāya, 1028

Kalatiṅga should not be eaten, 1028

Kalāpaka—a person named in the Veda to whom the authorship of the Veda is attributed 48;—is an expounder and teacher of the Vedic texts and not the author 49

Kalaviṅka bird should be sacrificed to *Griṣma* 1309

Kalpa 1153;

Kalpasūtras—their authoritativeness discussed 105–07

Kaṇḍūyana Mantra 2245

Kaṇvarathantara 1543, 1846

Kapāla 1913

Karambha vessels 1406

Karāṇa Mantra—the results spoken of in the—accrue to the sacrificer 683. Such results as are helpful in the performance accrue to the priest—*Adhvaryu* 685

Kāthaka—a person, named in the Veda, to whom the authorship of the Veda is attributed 48–49; He is an expounder and teacher of the Vedic texts and not the author 49

Kāṭha was the name of the teacher after whom the particular recension of the Veda came to be called; *Kāthaka*, because he proved to be expert in the teaching of that particular recension, 325

Kauṇḍinya 1323

Kautsa Sāman 1817

Kavati verses 1252, 1254–58

Kāleya Sāman 1516

Kāmeṣṭi, 1707;—*Nyāya*, 1083

Kāmukāyana is the name of a teacher who is quoted in connection with the performance of the subsidiaries 2121, 2123

Kāmya sacrifices 404;—*Yājñya-anuvākas* are to be used only at those sacrifices that are declared to be conducive to the fulfilment of definite desirable—404

Kāṇḍānusamaya Nyāya 899

Kāṇḍa-vīṇā is an instrument with which the ladies set up the music at a sacrifice 1811

Kāriri sacrifice—people belonging to the *Taittirīya* recension eat on the ground while they are studying the texts dealing with the—320

Kārṇājini—His view quoted 808, 1199

Kāsha means marrow 1603

Kāshi—fist 1430;

Kāshi is the name of a country 1470

Kātyāyana Vārttikakāra quoted 2031

Kāva-Sāman 1518

Keeping is to be done of the same cake and other things which have been spoken of and used at the sacrifice 691

Khale bālī 1647

Kīkata is the name of a country 79

Kīṣṭi Mantras 217

Kodrava should not be used as a substitute at a sacrifice 1053

Krauñcha Sāman 1816

Kṛṣṇala is to be used at each *Prayāja* 229; 1635

Kṛttikās 911

Kṣattriya's sacrifice—in the case of the cups at a—the *Brāhmaṇas* are to attend upon (eat out of) them 572

Kṣāma *vati* rite 713

Kṣāmeṣṭi Nyāya 1083

Kṣura of the person who has secured the *Soma* 1325

Kulāya is a sacrifice which should be performed by the king and the priest desiring absorption into Godhead, 467, 1160

Kumārila (notes) 13

Kumbhīs 540;—should be common to all animals dedicated to *Prajāpati* at the *Vājapeya* 2232

Kusuruvinda, son of *Uddālaka* 49

Kūṭam — a false coin 1012

Lābukāyana's view quoted 1200

Lady is dressed up with the *Yoktra* for the purpose of lending support to the dress 2279; — is to cook the food in the *Dakṣiṇāgni* 2293

Lashuna should not be eaten 1028

Law of connection and disconnection (*Samyogapṛthaktvanyāya*) 798

Learning — perfection of — consists in its being accomplished without obstacles 2330

Living on milk is compulsory at the *Jyotiṣṭoma* and other sacrifices 1220

Lokaṇṇā Bricks are meant to serve the purpose of making up deficiencies 930

Lore — sacrificial — 2

Mahāpitṛyajña — at the — thumping should be done to the fried grain 1738 — at the — one does not appoint the *Hotṛ* or the *Ārṣeya* 2028

Mahāvṛata 1335, 1803,—at the — there should be the combination of the *Upagāna* of the ladies with the music of the priests 1810

Mahendra cup 191

Mahendra is a deity distinct from *Indra* 193–94

Mahiman is the name of a cup 1803

Maitravaruṇa priest — his functions 651, 653,—has also a share in the eating portion 1989;—has only one share 1890;—is present at the animal sacrifice 2312

Maitrayaṇi Samhitā, quoted in connection with the question of a *Brāhmaṇa* and a non-*Brāhmaṇa* 61–62;—74

Maitreyi 31

Major sacrifices (*Mahāyajñas*) - *Agnihotra*, *Darsha Pūrnamāsa*, *Jyotiṣṭoma* and *Piṇḍa-pīṭryajña* 847

Making of the platform (Vedi) 2176, - has been laid down as to be done after the securing of the offering materials 2286

Malhā - a she-goat with feats hanging by its neck. It is to be offered to *Āditya* 831

Man-what subserves the purposes of - 707-08;-definition of what subserves the purposes of man is that upon which follows the happiness of man 709

Man's purpose is not anything different from happiness 709

Man, without wealth is also entitled to perform sacrifices 1003;-suffering from bodily defect, is entitled to perform sacrifices 1004; - suffering from incurable bodily defect, is not entitled to perform sacrifices 1005;-without three *Gotra* *R̥gis*, is not entitled to perform the *Darsha Pūrnamāsa* sacrifice 1006

Maṇḍana Mishra referred to, 9, 10, 21 (notes)

Maṇḍūkā hymn, 195

Manotah ṛcakaḥ which in connection with the *Sāmīdheni* Verses are called *Dhāyā* 405

Manotā Mantra 1844

Mantras 51, 61;-treating of the use of-74;-are not injunction of action 74;-help the sacrifice by mere utterance 74-75;-being expressive questioned 76-79

Mantra-its order and position 191, 195;-its definition 202;-Examples of-202-03

Mantras are not injunctive 200;-are expressive of mere assertion 200;-modifications in-are not mantras-206;-the character of -does not belong to such words as do not form part of the text of the Veda 206; -speaking of lopping are to be employed in what is directly expressed by them 382;-expressive of 'calling' should be used in calling 390;-speaking of acts, like the *Agniviharana* should be used in connection with those very acts 394;-occurring in two sections of the Veda are to be recited by both persons-*Adhvaryu* and Sacrificer 672;-reciting of-recalls the deity to the mind 728;-should be recited with the ordinary textual accent during the sacrificial performance 2332.

Manu 5.

Manu's Verses, 1968.

Maruts-*Sāntapanas* 881;-*gṛhamedhins* 881

Master of the house (Sacrificer) is the Seventeenth priest 648.

Master of the sacrifice--his function is the purchasing of the services 659;-Shaving of the head and beard and other embellishments pertain to the--661;-may be substituted at *Sattrā*; but he is not 'Master',--1055-56.

Master belongs to the *Shūdras*, 998.

Materials-the mention of certain-serves the useful purpose--even in connection with the same act--of indicating different results 255;- used at the *Avabhṛtha* of the *Varuṇapraghāsa* Sacrifice should be *husks and curdled milk smearings* 1278.

Material, difference in--does not make Sacrifices different, 1048;-prescribed--if spoilt--acts commenced must be completed with substituted material, 1048;-prescribed--if spoilt--only a similar substance may be substituted, 1059;-prescribed--if spoilt--may be replaced by a substance prescribed as optional, 1060.

Material, substituted,--on being spoilt, the fresh material brought in should be similar to the original material, 1064;-on being spoilt, even when substituted material has been a prescribed one, 1065;-when spoilt--the same should be used if available, 1067;-substituted,--if performance carried on with--should be completed with the same, 1068;-prescribed to be used for Embellishments, even when substitute should be used, 1069;-if *primary*, not fit for use, a substitute should be used, 1070.-if *primary*, is just enough for the main purpose only--that alone should be used, 1071;-when only one spoilt--*Pañchasharāva*--offering to be made, 1087.

Mādhyandini Samhitā quoted 75,83

Mādhyandina Savana 1516;-*Pavamāna* 1929

Mānasa offering 1454, 1947;-should be taken as an accessory of the tenth day of the *Dvādashāha* 1940.

Māṣa should not be used as a substitute at a sacrifice 1053

Māthara 1323

Meaning of a word and a sentence-*Bhaṭṭa* view--*Parthasārathi* *Mishra's* View--*Someshvara* *Bhaṭṭa's* view--*Prabhākara* *Mishra's* View 215 (notes)

Meaning--Primary and secondary 282-386.

Means of knowledge available--in the shape of direct assertion, indication, syntactical connection, context, position and name 282

Means of differentiation 309: *Tantra-Vārtika's* notes on it 313

Means of determining the connection 445

Means for the purchase of *soma* 2352

- Means of livelihood for *Brāhmaṇas* 2376
 Measuring-Methods of—331
 Measuring of the Assembly on a lower level by one who desires rain 813
 Measure of seventeen cubits appertains to the Sacrificial post used in the *Pashu* sacrifice 366.
 Measures 1770
 Measuring Rod 1909
 Measuring out of the *Vedi* is done before its making 2285
 Meat is to be cooked ordinarily on the *Dakṣiṇāgni* fire, but if it is used on account of digestive troubles, then it should not be cooked in it 2293
 Meat—cooking is prohibited in the consecrated fire 2293
Medha is a sacrifice which consists in giving away 666
Medhātithi is the son of *Kaṇva* 1476.
Medhāpati stands for the deity 1579-81.
 Men of occult powers are referred to 966
 Men are entitled to perform sacrifices 976
Menakā is the daughter of *Vṛṣanashva* 1476
 Merit and demerit are destroyed by the experiencing of their effects 665
Midday Pavamāna 332;—Extraction-at the—they proceed with the cake 2296
 Milk comes in only as a subordinate factor in food 1619;—is often eaten only itself by one who has taken a vow to do it or by way of medicine, 1619;—living on—and the like penances subserve the purposes of sacrifices, 800
 Milk-offering,—1360
 Milking-Vessel—things like the—are not to be taken as subserving the purposes of action, 710
Mīmāṃsānukramanīkā referred to 9, 21 (notes)
 Minor acts subserve the purposes of sacrifices, 789
Mitra—White goat should be sacrificed to—1561
Mitravindā is an ectypal sacrifice 2048, 2058
 Modificatory sacrifices 1548, 2210;—Fire cannot be regarded as *Āhavanīya* 2366;—Fire—in connection with the—there is to be no installatory consecration 2367
 Monthly *Agnihotra*—Sacrifices like—are distinct and independent 306
 Moral and immoral act 6-7
 Morning extraction in course of the *Ahargana* 2189;—at the—they proceed with the Omentum 2296
Mrgāreṣṭi 2144
Mukula a person named in *Veda* to whom the authorship of the *Veda* is attributed 48;—is really an expounder and teacher of the Vedic texts and not the author 49
 Multiple sacrifices, 1378
Mūṣikā hymn, 195
Muṣṭi becomes excluded at the *Vājapeya*, 1727
Naichāshākha is the name of a city 79
Naimittika act does not pertain to the *Nitya* act, 794
Nakṣatreṣṭi 911
 Name—that term must be a—which at first appears new 127
 Name of an action—that which is spoken of as similar to something wellknown 136
 Name also differentiates actions 250
 Names, like *Agnihotra*, are indicators of the transference of details 1266
Nandhasa Sāman 1516
Nānābija Iṣṭi 2241
Nāga tune 2078
Nāmadheya—an instance of—206
Nārashamsa should be the second *Prayāja* for persons belonging to the following *gotras*—*Rājanya*, *Atri*, *Bādhryashva*, *Vasiṣṭha*, *Vaiya*, *Shunaka*, *Kaṇva*, *Kashyapa*, and *Saṅkṛti* 1153
Nārashamsa-Kalpa 1155-56
Nārīṣṭa-homa—should be performed before the *upahomas* 911;—offerings 1401-03
 Negation 8
 Neo-Mīmāṃsakas 1005
 Neutral tone (*Tāra*) should be adopted at the sacrificial performance 1526
Nidhana is the last of the five or seven parts of a *Sāma* chant 266: 1252
Nigadas (texts containing addresses by one priest to another) are included under *Yajus* 210. These are recited loudly 210-11
Nigada Mantra is used in inviting the *Subrahmaṇyā* priest 1475, 1478
Nikāyins (serial sacrifices) 1336
Niravadāna—is an offering after taking a piece out of the particular limb 1979
Nirāmbanavāda 13 (notes):—the Buddhist doctrine of Idealism refuted 21, 27
Nirdhāna 1684
Nirmanthya (fire produced by friction)—is to be taken in its etymological sense 147;—fire is produced by the rubbing together of two sticks, 1281—not indicative of transference of details 1281
Nirṭis—that which burns belongs to—69
Nirūḍha Pashu Yāga 623, 1330, 2182
Nirukta quoted, 20
Nirvāpa Mantra 1464
Niṣādasthapati-Nyāya, 1011
Niṣāda does not belong to any one of the three higher castes 1011. He is entitled to perform the *Raudra* sacrifice 1011

Nivīta is that mode of wearing the upper cloth wherein it is worn over the neck, the two ends hanging along the two sides of the neck, or the chest. It is for men 489;—the declaration regarding—is purely commendatory 489

Nivāra Rice—the boiled—is for the purpose of being deposited 298;—is the food of *Brhaspati* 298;—is the substitute of *Vrihi* 607, 1573

Nocturnal completion 1455;—sacrifice—at the—the procedure of the *Darsha* sacrifice is to be adopted 2299. It should be performed on Moonless Day at night 2299

North is taken over by *Asuras* and according to some by the *Rudras* 495

Nouns are words expressive of substances and qualities 172;—are those words on the utterance whereof in actual usage, the forms of the objects denoted by them become apprehended 172

Number should be a differentiator among actions 248; No significance is attached to the—357;—made up by all performances collectively, 917

Nyāyaratnākara referred to, 29. (notes)

Nyāyasūtra referred to, 21 (notes)

Oblation—final 53-54

Oblations relating to *Sāvana* animals 2264
Observances to be kept by the fire installer during the rains should come after the performance of the sacrifice of *Agnichayana* 933

Occasions when *Veda* should not be studied 2330

Offerings should be made with *Mantras* in accordance with the duty to whom the offering has been made 419; *Mantra* should be used in the case of all—435;—one and the same *Mantra* should be used at the eating of the remnants of all 436. This view was originally propounded by *Aitishāyana* 436

Offering of cooked rice to *Soma-Indra* is to be made only when the vomiting of the *Soma drink* is done by the sacrificer 523;—of oblations into fire entitles one to eat *Soma* 557

Offerings cannot be made to one's own self 973

Order of commencement—on the basis of—the *Prokṣaṇa* and other details relating to the cake should be performed before the details relating to the *Soma* 886;—of *Mantra* text is more authoritative than the order of the *Brāhmaṇa* text 878;—of Principal 947-48;—of sequence also determines the connection of subsidiaries 447;—is actually enjoined by the *Veda*, in

some cases it is determined by efficiency, in some cases there is no restriction to the order of sequence 863-865;—is determined by verbal text 866;—is determined by commencement 870;—is determined by place 873;—at the subsidiary should follow the order of the Principal 875;—indicated by the verbal text is more authoritative than that of the Principal at the subsidiaries 876;—indicated by the General law is more authoritative than that indicated by the description of the ceremonial procedure 879;—indicated by direct declaration and by utility is more authoritative than that indicated by the order of the verbal texts 945;—there is no restriction regarding—between the *Iṣṭi* and the *Soma* Sacrifice 949;—for the *Brāhmaṇas* 952. Order of verbal texts 945

Ordinary life—in—action is determined by things, and not by words 1219

Organs of perception 46

Origin of things 158

Padārthānusamāya-Nyāya, 897

Pan, when broken—expiation to be performed, 1079

Pañchadasharātra sacrifice 1367

Pañchahotā Mantra 621

Pañchahotr Mantra 857

Pañchashāman 332

Pañchasharāva offering should be made even when only one offering material is spoilt 1087;—is a distinct act 1097;—is subsidiary to the contingent *Darsha* sacrifice 1099

Pañchashārādiya Sacrifice 2164

Pañchāśas, 1374

Pañchāvatta offering, 1195

Pañkti verses, 1512

Parakṛti is *arthavāda*, 1194

Paribhaṭṭjanīya grass, 690

Paridhi is made with spokes 189. It is made of *Palāsha* wood 189;—offering is part of *Pashu* sacrifice 822

Paridhi 1913;—the throwing in of the—2208

Paridhānīya rite 2201

Pariplava Ākhyāna 196

Parisamūhana rite 1611

Parisāma 1929

Parivrajakas 2348

Part—the rejection of a—must mean the rejection of the whole 52

Paruṣi dītam and the rest—the expressions—are commendatory declarations 496

Parva is known as denoting a point of time as also a group 1546

Paryagnikarāṇa 2251

Paryagni sanctification 1629

Paryāsa 923

Paryukṣaṇa rite 1611

Pashu and *Soma* are distinct and independent acts 243

Pashubandha sacrifice-the performer of-wins all regions 53-54, 1403, 2293

Pashu kāmēṣṭi 1113, 1623

Pashu offering, 1358

Pashupati - the worship of - gives a male issue, 1431

Pashu-Purodāsha 1357; - Sacrifice is an embellishment of the deity, 1656

Pashu sacrifice, 1739

Paṭaḥa tune 2078

Patnīsamīyāja-Sacrifice to the wives 470, 1455

Patnīsannahana (dressing up of the lady) shall not be performed at the *Iṣṭis* 2279

Patnīvata animal 300

Patnīvata at the eating of the Remnant of the-offering, there should be no mention of the thirty three deities 428, and no mention of the deity of the *Anuvāṣaṭkāra* 430

Paṇṣkala Sāman 1517

Pauṇḍarika Sacrifice 1962

Pauṇḍarika-at the-all the fees should be carried in instalments 1965

Paurṇamāsī is applied to the group consisting of the three sacrifices-*Āgneya*, *Āgñi-ṣomiya* and *Upānīshuyāja* 855

Paurvāgnika Homas 2160

Pavamāna-name of a sacrifice 130-131;

-Sacrifices are performed for the purpose of consecrating the fire 584;-should be offered in the unconsecrated fire 588

Pavamānas-their number 940

Pavamāna-Ārbhava 940

Pavamāna sacrifice-a special time is prescribed in connection with the substances to be used at the-951;-*Iṣṭi* 1726, 2220;-At the-the *Nirvāpa* should be done 1726

*Pavitra*s may be made out of the *Paribhañ-janya* grass and not out of the grass got for spreading over the Altar 690;-the nature of-690, 2216

Pākayajña 1496

Pāṇini-the creator or originator of the relation between the technical name '*Vṛddhi*' and the letters '*ā*,' '*aich*' 23;-quoted 989, 992;-It is the word of-that is authoritative 2031

Pārāṭhika 1374

Pārtharashmya, in connection with *Kṣattriya* Sacrificer 794,-quoted 1163

Pāthakrama Nyāya 866

Pāthikṛteyā Sacrifice 405

Pātnīvata Soma 424

Pātnīvata (gold) 1440

Pārvaṇashrāddha 1301

Pārvaṇa Homa offerings 1401

Pārvaṇa Homa and such other acts are not to be done at the *Saurya* and other sacrifices 1546

Pāṭaliputra 34

Penances are performed with a view to the accomplishment of the result 665

Penances-religious-are prescribed for the experiencing of pain as the result of sin 665;-living on milk, on rice-gruel and on curdled milk and such other-subserve the purposes of sacrifice 800;-are meant to produce strength in the man 999

Penance-the time of-is indicated by the terms *Varhis* and *Vatsa* 1103-07

Perception 39-40;-of similarity-in a doubtful case, the correct conclusion is derived from the-295;-is always more authoritative than Inference 549

Performer, injunctions of-restrictive, 780

Performance of the sacrifice-the nature of the-964

Permission (for eating *Soma*)-Request for-is necessary in the case of men eating out of the same vessel 565

Phalīkaraṇa Homa 891. In this broken rice grains are offered; 1406

Piṇḍapitr Sacrifice 616;-is not subsidiary to an act 846; 1210

Piṇḍal, originator of the connection between the technical name '*Ma*' and the three long syllables 23

Pippalāda is an expounder and teacher of the Vedic texts 49

Pishāchas 844

Piṣṭalepa Homa-in it all the offering substances that are found smeared in the stone slabs, pans and other things are collected and poured as a libation 891; 1406

Piṭhara 1439

Pitṛs-Varhiṣad-1738

Pitṛyajña 1207, 1212

Pitṛya acts are to be done at stated times 1217

Placing-details like-should be done to the *Amshu* and the *Adābhyā* also, 602

Place, injunctions of-restrictive, 780

Poets-Sedate and brave-851

Position of the Verse 1458

Post-Embellishments of the-2181

Postponement (or differring)-There is-of all accessories beginning with the *Anuyāja* 884;- of *Sāntapāna*, does not lead to postponement of *Agnihotra*, 894;-of *Soḍashin*, 896

Pouring out is an act of disposal, 772

Prabhākara 9 (notes)

Pracharaṇī Homa 886

Pragātha should be *Kikubha* 1512;-is that where there is excellent singing, 1513

- Prajākṛita* fire—The *Agnihotra* material should be cooked at the—2268;—is the ancient name of *Gārhapatya* fire, 2268
- Prakrama* 997
- Prajāpati* 51, 59. It may stand for air or *Ākāśha*, or the sun 60;—is a deity of a certain offering 134;—alone existed at the time. While he was performing austerities, the three deities—*Agni*, *Vāyu* and *Āditya* came out of him. While these three were performing austerities, the three Vedas came out of them—*Rgveda* from *Agni*, *Yajurveda* from *Vāyu* and *Sāmaveda* from *Āditya* 438
- Prajāpatihrdaya Sāman* 1261
- Prajāpativrataś* serve the purposes of man 714; 1919.
- Pramaññada* is the name of a king 79
- Prābhṛt*—the word—serves the purpose of eulogising 163
- Pranītā* 864;—Vessels 1446
- Prasaṅga* is an extended *Tantra* 2080; 2253
- Prasarpakas* 1699
- Prashasā*—the term—means praise 1604
- Prastara* is a handful of *Kusha* grass 396;—is offered with *Āśhirmantras* 2187
- Prastāva* 1252
- Prasthauhi*—the cow capable of carrying a load to be offered to the *Ashvins* 831
- Pratihāra* 1252
- Prati-Homas* (Retrospective *Homa*) 1137;—*Udavasānīya Iṣṭi* 1139;—and the performance of the *Agnihotra* 1140
- Pratipads*—the two—are to be separated from the context and connected with *Kulāya* and other sacrifices 467;—is the name given to the verse that is recited before the singing of the *Stotra* hymn 467; 1340
- Pratipasthātṛ* 541;—priest has no share in the eating portion 1891
- Pravara* 62; an instance of—206
- Pravargya*—The prohibition of the—pertains to the first performance of the *Jyotiṣtoma* 479
- Pravāhaṇa* 48
- Prayāja*—At each—one should offer the oblation of a gold piece into fire 576; The last—is an act of Embellishment 1651; details like—prompted by *Apūrva*, 1229.
- Prāchinavāmsha* chamber 495
- Prāchināvita* is that mode of wearing the upper garment wherein it is worn over the right shoulder and passes under the left armpit. It is for the *Pitṛs* 489
- Prādāvya* fire is very impure 2364
- Prāgvāmsha* 2146
- Prāshitra* offering 528, 1076
- Prāvaritika-Krama-Nyāya* 870
- Prāyāñiya* sacrifice 534
- Prāyāñiyā* 860
- Prāyāñiya*—the name—does not indicate the transference of details 1269
- Prāyāñiya-atirātra* is the first day of the *Dvādashāha* sacrifice 1318
- Prāyāñiyacharu* 1615
- Preclusion—process of—1232
- Preparatory acts like *nirvāpaṇa* are applicable to definite things according to the useful purpose served by it 341
- Presumption 24—25, 44
- Priests—*Adhvaryu*, *Pratiprasthātṛ*, *Neṣṭṛ*, *Unnetṛ*, *Prastotṛ*, *Udgātṛ*, *Pratihartṛ*, *Subrahmaṇya*, *Achchhāvāka* and *Grāvastut*—their functions 632;—*Hotṛ* 633;—*Brahman*, *Brahmaṇschchhamsin*, *Agnidhra*, *Potr*, *Shamsana* 634 (notes);—*Chama-sādhvaryus* (cup-bearing) are distinct from the sixteen mentioned above 635. They should be ten in number 636—37;—*Shamitṛ* (slaughterer of the animal) is not distinct from the Major priests 638. *Upaga* (who does the supplementary singing) is also not a distinct priest 640;—His work—fasts, appointed and is given the Sacrificial fee 643;—restriction and distribution of their functions 649—50; some exception to the distribution of functions 651—52;—*Mailāvaruṇa* is one who is assistant to the *Hotṛ* 646;—their order of initiation and the Sacrificial fee 646—47;—the seven—teenth—is the master of the House (Sacrificer) 648;—shall alone eat the remnant 1076;—should not be appointed at the *Sattrā*, nor should they be hired 1693—99; Priesthood has been forbidden for the *Kṣattriya* and the *Vaishya* 1164
- Prāḍāḍya* (clarified butter and curd) 904
- Prṣṭha śaḍaha* 1922
- Prṣṭhashamanīya* sacrifice 1954
- Primary character of *Stuti* and *Shāstra* hymns 190
- Primary sacrifice 1387
- Primary substance 1070—72
- Principle of syntactical unit 213
- Principle of syntactical split—distinct sentences 216
- Principle of Elliptical Extension—*Anu-ṣaṅga* 218—20;—cases where elliptical extension is not permissible 221
- Priyaṅgu* Corn 1667
- Prṣṭha* is the name of a sacrifice 130—31
- Prṣṭha* chants are so called because they speak of touching 131
- Progeny—the process of its creation 158
- Prohibited act—evil befalls a man on the performance of a—1028

- Prohibition of telling lies is a detail pertaining to the Sacrifice 498; it is an injunction 499
- Prohibition of conversation with woman in her courses appertains to man in general 508
- Prohibition is more authoritative than the injunction 2029
- Prokṣaṇa* (besprinkling) is prompted by the transcendental result 1421
- Prokṣaṇi* (sprinkling fluid) to be taken in its etymological significance 145
- Prompter of details 1433
- Properties like loudness appertain to the entire Veda, not to the form of the *Mantra* 437
- Prospective acts should be taken as leading to those results that are actually spoken of as brought about by them 810; —sacrifices bring about results in this life as well as in the other life 816; —there is no restriction in the order of their performance 938; —when commenced must be continued to the end 1023; —at the—the substance and the deity of the original Archetype become excluded 2018
- Prospective fire 2362
- Proximity—when there is—there is no separateness 311
- Pupil should render the service due to the teacher to his wife in his absence 1259; should eat in a bell-metal dish 2315
- Puroḍāsha* consecrated flour cake denotes common things 143-44
- Punaḥstoma* sacrifice 1821
- Pūrṇika*—name of a woman 78, 84
- Purākalpa* is *Arthavāda*, 1194
- Puronuvākya* 1842
- Puroruch Mantra* 194. There are several *ṛks*—verses included under the name *Puroruch*; no such *ṛks* are found in the *R̥gveda* quoted from *Aśvalāyana* 194 (notes).
- Pūṣan's* share—the grinding of—is to be done only at the ectypal sacrifices 481; —can be done only when the material is *charu* 482. It is to be done only in cases where the offering is made to *Pūṣan* alone 484
- Puṣṭika*—If one cannot obtain *Soma*, he should extract the juice of the—608, 1048, 1062
- Putting the rice upon stone—s'ab 1469
- Quadruple oblation 1680
- Quality—the idea of—leads to the idea of the qualified thing 45
- Rain—for one desiring—the fire should be obtained from the lightening fire 2363
- Rain wetting—*Mantra* in connection with 2247
- Ram dedicated to *Indra* should be killed in the *Agniṣṭoma* 610; —Preparation of—2170
- Rathahavirdhāna* 1821
- Rathakāra Nyāya* 1008
- Rathakāra* who is not included among the three castes is entitled to perform sacrifices 1008; —should install the fire during the rains 1008; —cannot belong to any of the first three castes 1009
- Rathanāra Sāman*, 270; *Rathanāra* and such terms stand for Music, 1252
- Raudra* sacrifice to be performed by *Niṣāda* 1011
- Raurava Sāman* 1514
- Rājasāmans* 1821
- Rājasūya* includes gambling 831; In connection with the—there is a sacrifice at which several kinds of grain are used 2190
- Rājā*—one who protects the country and the city (and relieves them of all criminals adds the *Tantravārtika*) 275-76; —the person connected with (performing) *Rājya* (kingly functions) 276; —is also applied to every *Kṣattriya* in *Andhra* country 276
- Rākṣas* 844
- Rāṣṭrabhṭ* oblations are offered by those who desire prosperity 513; —offerings 1239
- Rātrisattra*—the result of—is that which is spoken of in the commendatory passage 808
- Rātrisattra-Nyāya* 808
- Rāyobājīya* for *Vaiśya* sacrificer 794, 1163
- Reason—Statement of—70, 72-73; —of Non-perception 176
- Recension of the Vedic Texts 49; —the texts of several—cannot be retained in the memory of a single person 327; —All that is needed is not present in every—327
- Recognition—its perception, 39
- Red turban and other similar details pertain to all the priests 667
- Red turban and Red cloth are used by the priests in the *Shyena* sacrifice 667
- Relation—kinds of—18
- Relation between name and named is in-born 1267
- Relationship—simultaneous—140
- Remnant offerings—In the event of the —being made out of a single substance, they should be made out of the first remnant 530
- Remnant offerings to *Sviṣṭakṛt* and others should not be done out of the clarified butter 533
- Remnant—only those who have done both the acts, the extraction of the juice and the offering of the *Homa*, should eat 1093

Repeated mention serves the purpose of pointing out another result, 311

Repetition may be taken as serving a different purpose, say of commendation 313

Repetition serves the purpose of pointing out further details 334

Request for invitation—should be made by means of Vedic *mantras* and the answer also should be given by means of Vedic words 564

Result also is a means of differentiation when mentioned apart from action 309; —is also an auxiliary, 339; —are brought about by turns 815

Retirement of the initiated Sacrificer, 2248

Retrospective Homas — not to be performed, if *Jyotiṣṭoma* is put off, 1137; —when formed, —*Agnihotra* etc. should be performed in morning, 1140; —not to be performed, when the *Ujvasāniya* is put off, 1139

Revati verses, 260

Reward of the act is obtained 26

Rice cooked in curds 1621

Rites of Embellishments 1631

River crossing — *mantra* in connection with — 2247

Rbhavaḥ are *Rathakāras* 1010

Rveda *Sāmhita* quoted 77-79, 85

Rjīṣas 1968; — of every one of the days is retained for the purposes of the disposal at the *Avabhṛtha* 2201

Rjuvimalā 4, 10, 14-17 (notes)

Rk — defined, as these *mantras* wherein there is division into feet (quarters) on the basis of the meaning, 207; — is recited loudly 210

Rṣabhasya grāma 973

Rtapeya 1154; — Sacrificial fee at the—1692

Rtuyājyā 1725

Rtvik (priest) — all men engaged in a sacrificial performance are not called — 642. He is so called because he performs the sacrifice at the proper time (*ṛtau yajanti*) 642

Rope is made of *Kusha* grass 600; — is indicated as to be used for the covering of the post 600; — is an accessory of the sacrificial post 849

Rudra 51, 59, 69, 84

Sacred water — when one bathes in a — he becomes a Sacred place for his relatives 502

Sacrifice—treating of the names of a—125-141

Sacrifice made to *Vāyu* 55-56; — with *Sāman* is not—Sacrifice 160; — brings about heaven 169; — the same — has diverse characteristics 273; — Spoken of along with distinct materials and deities

are distinct 290; — are connected with the fire on the Altar 305; — enjoined, not as something to be accomplished in itself, but as a means of accomplishing the result for one who desires that result 339; — is performed in order that the Agent may experience the result 339; — the number of priests engaged at a—is limited 632; — illiterate man is not entitled to perform —because he has not the requisite capacity 673; — occupies a subordinate position 728, 969; — substances, embellishments and minor acts subserve the purposes of the —789;—like the *Darsha Pūrṇamāsa* are conducive to all desired results 813; — should be performed separately for the sake of each separate result desired 815; — like the *Vishvajit* are fruitful (801), have a single result (806) and lead to the attainment of heaven 807; — the results of—appear in another life 817; — If the—does not serve the purpose of bringing about happiness, then it cannot be performed at all 969; — are conducive to heaven and other desirable results 964; — can be done by human beings alone 972; — to the performance of — the husband and wife are entitled jointly 983; — there are no — to be performed by one who has not installed the fires 1206; — offered by the *Niṣāda* chief 1209; — objective of the — is the principal factor 1417; —there are several musical instruments at the sacrifice to be played upon 1811; — the—is to be performed with the heart and other specified particular limits of the animal 1977;—prompter of the — 2062

Sacrificial accessories 125-29

Sacrificial Bath 778

Sacrificial fee—Intire property as the — 1146, 1150-51;—at the *Jyotiṣṭoma* are — cow, horse, mule, asses, goats, sheep, *Vrihi* corn, barley corn, sesamum, *Māṣa* and twelve hundred 1692;—is given for the purpose of hiring the services of the priests 1693;—at the *Kāmeṣṭi* serves transcendental purpose 1707;—Regarding the second fire—installation 1757;—is to be given to the *Brāhmaṇas* alone 2378

Sacrificial ground 51, 60

Sacrificial implements are taken to the heavenly regions by the sacrificer 26, 29, 31;—are ten in number 344;—spoken of in connection with the *Darsha Pūrṇamāsa* are only by way of reference 717;

Sacrificial performance 77. *Mantras* used here have significance 79-86;—details of a—may be performed through the Agency of other than the sacrificer 630

Sacrificial post 65-69;—should also be made of *Rohitaka* 582;—should be made of *Khadira* wood by one who is desirous of strength 1340

Sacrificial session 50

Sacrificial vessel 17

Sacrificer and the *Brāhmaṇa* priest sit down to the South (right) of the rite that is being performed i.e. the altar 155

Sacrificer should perform the penances 665;—should have desire for rain 668;—should recite the *Mantras* beginning with *Ayurdā* and the like 670;—learned—alone is to be made to recite the *Mantras* 673

Ṣaḍaha sacrifice 1187, 1272

Ṣaḍhotr oblation 623

Ṣaḍvimsha *Brāhmaṇa* quoted, 7, 136

Sages are not entitled to perform sacrifices as they have no *gotra* 973

Sahasrasamvatsara Sacrifice 1201

Samid—the term in the text—'*Samidho Yajati*' is the name of a Sacrifice 1550

Samidhavatī verse 920

Samiṣṭayājas 853

Samid Sacrifice 2091

Sampāta *Soma* 424

Samsava 1544;—Sacrifice 1893;—in connection with *Ekāha* Sacrifice 2326

Samśhravopapada 1821

Samsthā gāya Sacrifices are—*Agniṣṭomah*, *Pañchokthyah*, *Shatāgniṣṭomam*, *Shatātirātram* 1376

Samudāyānusamaya *Nyāya* 900

Samvatsara—*Satras* 1335

Sandarśha is the name of a Sacrifice 136-37

Sangrahaṇi *Iṣṭi* 1809

Saṅjāpta *Homa* 1220

Saṅkarṣa—This refers to *Saṅkarṣa Kāṇḍa* which is a work of *śhabara* as is clear from his own expression—"as is going to be explained under the *Saṅkarṣa*" 1835

Saṅkarṣa Section—under this it is found that the wife is spoken of as if she were equal 2297

Saṅkrama Sacrifice to be performed by one who is desirous of food 286.

Sarasvatī Sacrifice 880

Sarasvatī—Ewe is dedicated to—1481-83

Sarvahuta oblation 1288

Sarvapṛṣṭhas 1929;—Sacrifice—at the—the Remnant offering should be made only once 543

Sarvapṛṣṭha indicates the transference of all the six *Pṛṣṭhas* 1271

Sarvapṛṣṭheṣṭi 2144

Sarvasvāra Sacrifice 939, 1721;—at the—before the Sacrificer's death, the invoking of the blessings of longevity shall be done 1724

Sato Brhatis 1520

Satra—Sacrificial session 851;—every individual taking part in it, shares its results 1013—If there be some flaw in one of the masters at the *satra*, there may be a substitute for him 1055;—At—all the Sacrifices should be such as belong to the same *Kalpa* 1153;—persons belonging to the same *Kalpas* are entitled to join together in the—1154; to the performance of—the only person entitled is one who has installed the fires 1169;—Sacrifice—in the case of the—the declaration should be taken as serving the purpose of expressing a quality 1269;—is to be performed by several Sacrificers 1953;—number of persons sitting at—1961

Sat-trimshat-samvatsara Sacrifice—at the—*Savaniya* cakes are to be made of meat 189

Sat-trimshadrātra 1375

Saubhara and *Nidhana* both lead to the same result 266

Saudhanvan is the name of a certain caste. It is inferior to the three castes 1010.

Sauma cooked rice 2264

Saumī (*anuvāka*) 375

Saumya sacrifices 939, 1330;—and the rest are to be performed at the time of the *Upasads* 834

Saurya sacrifice is a modification of the archetypal *Darsha Pūrṇamāsa* 319; 1235;—the procedure to be adopted at the—should be vedic 1303; 1653

Saurya charu, 1300;—option between two *Abhimarṣaṇa* *Mantras*, 1341

Sautrāmaṇi sacrifice—at the—three are to be no remnant offerings 541;—is part of the *chayana* (erection of the Altar) 818;—should be performed at its own proper time 829, 1332—offerings 1334—1658, 2176.

Savana—one—is connected with another *Savana* 895

Savaniya cakes alone should consist of flesh 698;—and other animal sacrifices—at the—the details of the *Agniṣomiya* animal sacrifice are to be adopted 1330;—animal sacrifice 1572;—Horse 1597;—cakes—the deities of the—2211;—animal and the *Puroḍāsha* between the two the former is the principal factor 2311

Sādhyas represent a definite grant of deities 2277

Sādyaskra is a particular form of the *Soma* sacrifice 874, 1336, 1479, 1647

Sākamedha *Satra*—At the—there is the transference of the *Ekakapāla* connected with the *Varuṇapṛaṣṭha* 1250.

Sākamedha should be performed during the winter 2138.

Sākamedhiya Nyāya 881

Sākamprasthya sacrifice to be performed by those who desire cattle 286.

Sākamprasthāyā—at the—also there is to be no remnant offering 540.

Sākambavedanas 1821

Sāman—the name—is applied to the music 208. It is sung loudly 210;—is sung over verses of fixed dimensions; hence, for the purpose of securing the requisite music, it becomes necessary to have recourse to (a) modification, (b) disjunction, (c) withdrawal, (d) Repetition, (e) Pause, (f) break and so forth 1521;—*āvāpa* and *udvāpa* of the—1823;—singing—the repetition of the—should be done over verses of the same metre 1506;—music—the additional—comes in the middle 926

Sāmaveda Saṁhitā quoted 1485, 1493

Sāmaveda—there are thousand musical modulations in the—1521

Sāmavedin Priests—*Prastotr*, *Udgātṛ*, *Pratihartṛ* and *Subrahmaṇya* 551

Sāmidheni mantras—the number seventeen connected with the—appertains to the Ectype 580

Sāmidhenis—all the three castes are entitled to the seventeen—1174

Sāmidheni verses 370, 1400, 1458;—in the case of—the additional verses come in at the end 920

Sāmidhyamānavatī verse 920

Sāṅgrahani dedicated to the *Vishvedevas* should be offered by one desiring to acquire a village 816;—should be offered to *Vishvedevas* by one who is desirous of a village 1552

Sānnāyins are those who have performed previously the Soma Sacrifice 323

Sāntapanīya sacrifice—the postponement of—should not lead to the postponement of the *Agnihotra* 894;—is not a part of the *Agnihotra* 895.

Sārasvata sacrifice 323, 1169

Sāstika grain should be taken with milk 272

Sāvitra Homa should be performed before the *Dikṣāṇiyā* 914

Scripture—contradiction of—52;—is always more authoritative than usage 279;—are direct sources of knowledge 715

Self—the seat of pleasure and pain and distinct from cognition 27, 29;—its existence is proved through inference 27; objection against its separate existence 28;—seat of Recognition 28;—is enduring 30–31;—one—is not apprehended by another self 29;—is self-luminous 30;—is not different from one who perceives it 30.

Selling is used when the price of a thing is fluctuating—sometimes more and sometimes less 981.

Sense—perception—defined 8–10; defects of—11; cause of—11; objection against its Validity 12–15;—other means of cognition are based on—22–24; it perceives the reward of the act 26, 40.

Sentence—its meaning is based on the meaning of the words 44; Every—indicates relationship 57.

Sentence—directive 223; when a number of words combine to express an idea they constitute a sentence 450

Sextuple sacrifice 1374

Shabda Pramāṇa 9–10

Shabda Vijñāna 15 (notes)

Shmayā 1639

Shamayu—the son of Brhaspati 505, 2003

Shāṇiyuvāka 1076, 1684

Shatāgniśtōmam 1377

Shalya 2010

Sham sacrifices 1500

Shamayitr priest (the quarterer of the animals' body) 1481

Shāṅkha time 2078

Shapha Sāman 1517–18

Shatapatha Brāhmaṇa (*Mādhyandina*) 29, 31, 75, 85

Shatokhya sacrifices 1378

Shākhvara Pr̥ṣṭha 1272

Shākyas—a sacrifice performed by the—1470

Shākyānāmāyana sacrifice continues for 36 years 698

Shālāmukhiya fire becomes the *Gārhapatya* fire 2257

Shālī grain should be taken with curd 272

Shāmītra fire—meat cake shall not be cooked at the—2267

Shāstra 15;—hymn 190, 2209

Shini people 1392

Shitipṛṣṭha is the fee when cooked rice is to be offered to Brhaspati 2218

Shloka Sāman 1816

*Shloka*vārtika referred to 9, 13–16, 21–22, 29, 37–39, 51 (notes)

Shri—desiring prosperity one should offer cooked *Mudga* grains to—1554

Shruti and *Smṛti*—conflict between the two 92–95

Shuchīdaivata 1370

Shuddhāshuddhi 1821

Shūdra is not entitled to the performance of sacrifice, as he is not initiated in to the Vedic studies 995, 999;—shall not read the Vedas 1001;—even though he may acquire knowledge, yet as he would be without fire, he cannot perform any sacrifice 1001;—is like the cremation ground,

therefore one should not read the Vedas near a *Shūdra* 1002;— No—should be acquired as property against his will 1182
Shukra (fried grains) 1440;—Vessel 1715
Shukrāgra 1892
Shukrāmanthi Prachāra 419
Shukrānvārambhāṇa 1710
Shūla is common to the animals dedicated to *Prajāpati* at the *Vājapeya* 2232
Shunaka—(?)
Shunahkarna Agniṣṭoma 1721
Shunahshepa—story of—831
Shūnyavāda (Doctrine of Nihilism) 13, 39 (notes)
Shūrā hymns 1542
Shveta animal should be sacrificed to *Vāyu* by one desirous of prosperity 55
Shyāvashvāndigava—the singing of the—1516.
Shyena sacrifice 6-7, 136-37;—to be performed for the purpose of killing any one 170-72;—shall be performed by several classes of priests 657;—the details of the—are extended to the *Iṣu* sacrifice by the direct declaration—the rest of it is like the *Shyena* 1241
Significance is attached to number 720-24 and to the gender 725
Silence in *Kāmya Iṣṭi* serves the purposes of the Principal sacrifice only 692
Silence and sacrifice 1415-49
Silk—is the cloth which is sacred to all the gods 165
Slave girls are to be given in the *Vājapeya* 1797
Sleeping—*Mantra* in connection with—2247
Slicing for the deities—for the *Sviṣṭakṛt*—for eating 905
Smṛti is trustworthy because (i) it can be traced to some Vedic texts which have been now forgotten, and (ii) also because some *Smṛtis* serve apparently useful purposes 89-90;—has sometimes motives, hence *Shruti* is more authoritative when there is a conflict 95;—prompted by worldly motives are not authoritative 96;—Kumārila's view 96 (notes);—includes grammatical works also. Their authoritativeness is discussed 112-15;—validity of—1429
Sodāshi 332; The vessel name—used at the *Vājapeya* resembles the sacrificial post in being made of *Khadira* wood 366;—should be postponed in pursuance of the *Ukthya* 896;—terminus of the *Soma* sacrifice and the Retrospective performance of the *Agnihotra* in the morning 1141
Soma 50;—Sacrifice 54, 60;—is offered to the thirty three deities 428;—things to be paid as the price for the—473;—is drunk

for seven or ten days for the purpose of securing the equilibrium of the bodily humours 521;—remnant should be eaten by the priests holding the cups 547;—is to be eaten by the *Udgātṛ* (chanting) priests together with the *Subrahmanya* priest 549;—is to be eaten after invitation conveyed by means of Vedic words 562-63;—the sacrificer himself should also eat the—566;—such details as measuring out, fetching, purchase, and juice extraction etc; are applicable to the case of—605;—clarified butter is not poured over the—1324;—is not wine 1354;—cannot be eaten by *Kṣattriya* or *Vaiśhya* 2377
Soma—Creeper—the quantity of—to be used at a sacrifice—246;—Sacrifice (*Jyotiṣṭoma*) has been enjoined as to be performed with the entire handful of *Soma* creepers 247;—Extraction *Mantras* 195;—offerings—the *Mantra* beginning with '*Gāyatrachchandasah*' is to be used in connection with the eating of the remnant of the—435;—There is no—at which a single metre is used 435
Somāparivahanīya hymn 1446
Soma purchaser 2168
Soma—Pūṣan—one desiring cattle should offer half-ground *charu* to—485, 2020
Soma—Rūdra 2022
Soma—Sacrifice is to come after the *Darśha Pūrṇamāsa* 823;—(*Jyotiṣṭoma*) the seven terminuses of the—*Agniṣṭoma* also called *Jyotiṣṭoma*, *Atyagniṣṭoma*, *Ukthya*, *Sodāshin*, *Vājapeya*, *Atirātra* and *Āptoryamā* 941 (notes);—Should be regarded as an independent sacrifice 1324
Soma vendor is distinct from the Priests 641, 2168
Son belongs to the progenitor 62
Soul is omnipresent 175;—Jaina's view 175
Sound has no parts 37;—the process of its manifestation 113
South is taken over by the *Pitṛs* 495
Sphotavādin Grammarian 19
Sphya—Implements like—have thin employment restricted in accordance with their connections 344;—is used for digging 344
Sṛṣṭi-mantras 161
Srugha—name of a town 34
Sruk should be made of the *Shami* wood or of Gold 188-89;—is smoothened with the rubbing of clarified butter with a view that the small particles of the cake may not stick to it 1683
Sruva—the injunction regarding the—being made of *Khadira* wood and such other injunctions should be taken as appertaining to the Primary Sacrifice (Archetype) 574, 1329

Śhāpavāhuti 1648

Śhāpati Iti is to be performed with unconsecrated fire 1213

Śhālipāka 1301

Stick-making over of the - is a fruitful act 774

Stobha 1252;-definition of-1533

Stoma Section 1167; *Stomas*-order of-1939

Stotra hymn 190;-and *Śhāstra* appearing in their own context should lay down the coming about of the transcendental potency 196;-reciting of-must be regarded as primary acts 196-99

Student-observances for the-1029

Subsequent offerings 2321

Subsidiaries-In as much as all-subservient to something else, and one equal in that respect-there can be no connection among themselves 373; Subsidiary character of *Mantras* is based upon their capacity to express a certain meaning 382

Subsidiaries - the connection of-indicated by the order of sequence (447) and by name 448;-of the six means of determining the connection of subsidiaries, that which precedes is more authoritative than that which follows 449-64

Substance and property-when they serve the same purpose, they have the same function, hence there should be restriction 356

Substitutes-In the case of those-also which are actually enjoined by the scriptures the details laid down in connection with the principal should be performed 608;-at the *Satra*-is not a master of the sacrifice 1056;-a forbidden substance should not be used as a-1053;-there can be no-for the master of the sacrifice 1054;-a prescribed material which has been spoilt 1059;-its forms and conditions 1064-68

Sūktāvāka 1474;-the postponement of the -2211;-*mantra* is to be used in the *Prastara Praharaya*-throwing in the grass-bundle 396;-these *mantras* are to be used in accordance with their significations 400

Sūktāvāka-Praisa that has been laid down specially for the animal Sacrifice 2317

Sumanas Iti 2144

Sun used for *Prajāpati* 60;-as a deity 61-62;-the deity-moves with *ṛks* in the morning, at midday he stays by the *Yajurveda*, and at Sunset he is worshipped with the *Sāmaveda* 438;-Rising-one should not look at the-1029

Sunāsiriya Satra 1245

Sūrya-desiring *Brāhmic* glory one should offer the cooked rice dedicated to-810

Sutyā day 1447, 1965

Svadhiti is the axe 851; 1605

Svāhā 866, 1398

Svara-Sāman 1288; *Svarasāma* days 1288

Svarit accent 1525

Svaru (piece of wood) is not the motive for the chopping of the wood 756;- (vital part) is a part of the Post 758; *Svaru* (i. e. the chip of wood that drops first when the Sacrificial post is being hewn out is used for certain purposes is called *Svaru*) is an accessory of the animal 851;-is made for the purpose of anointing the animal 852; is produced out of the Post 2184;-should be common to all the performances 2185

Svārāja-world-wide Sovereignty 139

Sviṣṭakṛt offering is of the nature of a Sacrifice as well as of the nature of disposal of the cake-remnant 398;-is to be made out of the remnant of all the substances used at the Sacrifice 528;-is not the motive for the making of the cake 739;-Slice cut out for the-having been spoilt, another slice shall not be cut for it 1075

Sweeping brush should be made in the shape of the calf's knee 710

Tadāditadanta Nyāya 884

Taitirīya Āraṇyaka quoted 77-78;-*Samhitā* 48, 49, 51, 53-60, 62-69, 74-78;-*Brāhmaṇa* 52-53, 61, 70, 74

Tantra-that which is common is-2080; that which done once benefits several things 2080

Tantrin-Those main Sacrifices that have such a common set of accessory details are called *Tantrin* 2254

Tantravārtika referred to 54, 56, 61, 64, 72, 75. (notes)

Tanūnapāt is the name of a Sacrifice 1157, 2087

Tarkapāda 50, 64

Tāpaka 322

Tāpāya Brāhmaṇa quoted 125, 322

Tāpāya Mahābrāhmaṇa quoted 53, 62

Tāra or *Ekashruti* (neutral tone) accent 1525

Teacher-the face of learned-shines 63

Temple Priests 1436

Text-what is taught in any one-is not for any one class of *Brāhmaṇas* only 327

Third Extraction-at the-they proceed with the limb 2296

Thousand years (days) Sacrifice 1197

Threatens-if a man-a *Brāhmaṇa*, he should be fined a hundred 506

- Three foldness of the rope pertains to all animals 600
 Thumping of the Corn 2239
 Time is the condition or occasion 1613
 Tone or pitch—the varying degrees of-high or low—are prompted by the subsidiary transcendental result 1425
 Touching of the calf is a preparatory act 295
 Touching of the calf will make the cow yield more milk 296
 Touching appertains to the Primary and the subsidiaries 621
 Tradition—long established 57. Characteristics that go to establish the tradition are:—(a) the text should be read on certain days; (b) the text must be learnt from the mouth of a teacher; (c) the rites and the duties of the teacher or the pupil are such and such, and so forth 57
Traidhātaviyā—1426
Traidhātavi—Sacrificial fee at the—1692;—is an ectypal Sacrifice 2048
Traiyambaka offerings 2038
 Transcendental potency (*abūrva*) is cognised through verbs 173–74;—the process of its assumption 173;—there is such a thing as—177;—there is only—resulting from the one act that is denoted by one word in the injunctive sentence 168–69
 Transcendental result of the *Dikṣaṇiyā* and other subsidiary Sacrifices is not entirely useless; it actually helps the *Jyotiṣṭoma* Sacrifice 1425;—prompts the details relating to the fruit and the deity 1427
 Transference—treatment of particular cases of—1320;—there is no—of the fruit (in the shape of heaven) and other such details 1337
Trayīvidyā 439
Trayodasharātra Sacrifice 1366
 Trees are inanimate things 50
 Tree—branch is to be fetched 763;—The Securing of—is the motive behind the act of cutting the bough 765
 Trees took part in the Sacrificial Session 972–73
 Trees—Some of these trees and animals may be able to perform the Sacrifice—pure and simple; but they cannot perform the details of the Sacrifice in their entirety. Hence, they are denied 973
Triṇṣpachaya rite 1611
Trisamyukta Sacrifice 1280
Trishoka Sāman 1510
Triṣṭub 154
Triṣṭub 154;—*Ahan* offerings 1372;—*Stoma* 1372–73
 Throwing away of the black horn 2188
Tryambakas 1404
Tryanikā 1906
Tupda 1158
Tvāstrabātnivata has the *paryagnikaraṇa* for its accessory 300
Trasty should not be mentioned at the eating of the remnant of the *Patnīvata* offering; 426
Ubhayaśāman is the name of certain sacrifices 1893
Udātta accent 1525
Udavasāṇiyā *Iṣṭi* and Retrospective *Homa* 1139
Udavasāṇiya Sacrifice 1701, 1954
Udayaniya offering 2173
Udbhid is the name of a Sacrifice 125, 127
Uddālaka 48–49
Udgītha 1252
Udumbara wood 65–66;—is the essence of food 65–69
Udumbara Post should be made of the same height as the Sacrificer 1155–56
Udṛṣṭabhayajña to be performed by northerners 108–09
Ujjisatī Mantras 673
Ukhā is the vessel that contains the Curd Butter 1359, 2174
Ukhā (hearth)—the permanent fire in the—becomes modified by the Prospective fire 2362
Ukhāsambharāṇa 914
Ukthya 1376
 Unclean things—*Mantra* relating to—2247
 Undefined Sacrifices—At the—the procedure to be adopted should be that of the *Soma* sacrifice 1333
 Unhusking of the rice with the nails 1535
 Universal as different from particular 42–43
 Unseen force is the cause of the physical body of a man 816
 Unworn cloth serves the purpose of lower garment in connection with the *Vishvajit* 2320
Ulūkhala (wooden mortar)—one whole—is to be used at the *Bahubīja* Sacrifice 907
Upabhiṣṭ made of *Ashvattha* wood 789
Upadrava 1252
Upahavya 323–24;—Sacrifice 1790
Upākaraṇa and other rites are to be performed only in connection with the *Agni-soniya* animal 590
Upānishuvājya offering 133;—is a distinct Sacrifice 234–37
Upanayana—following of the teacher etc. are performed after—1031
Upāya is a synonym for— 1031
Upaṇiṣad 31
Upārava Mantra should be repeated 2249
Upasads in the *Vājapeya* 138. There are seventeen *Upasads* in the *Vājapeya* 138

Upashaya a particular kind of sacrificial pot 1295-96

Upasthūna-At the-of the *Agnidhra* the *Mantras* to be used must be those appearing in the same context 407, 1299

Upavarṣa 19

Upavasthya day 2250

Upavati verse 1893

Upaveṣa 1110-1111, 2077

Upavaharaṇa 1971

Upavita forms part of the entire *Darśha-pūrṇamāsa*, in which context it is mentioned 370;-is the sign of the gods 370;-is used in the sense of cloth 370-71;-is that mode wherein the upper cloth is worn over the left shoulder and passes under the right arm-pit. When one adopts the *Upavita* form, he wears the mark of celestial beings 489

Upayajana minor offering of the *Amis* 2354

Urūka-the terms-stands for the fat, in connection with the *Agniṣomīya* Animal Sacrifice 1602

Usage Theory 24;-actual-is more authoritative than inference 279;-All-are equally authoritative 279-80

Uṣṇik metre-Verses in the-are found at the end 922, 1517

Uttama-Prayāja 727

Uttaravedi 1283, 1285-86

Uttarā section of the Veda 1509

Uttarā Verses-there is transference of *stobha* to the-1530, 1849

Ūha-modification of details. It is of three kinds : as bearing upon (1) the *Mantra*, (2) the *Sāman* and (3) the *Samskāra* (Embellishment) 1417;-an instance of-206;-*Sāman* 1493

Ūṣaputa is the cup prepared out of the leaves of the *Ashvattha* tree with dust taken from barren land-*Ūṣa* 658

Vaimvāda Sacrifice is part of the *Pūrṇamāsa* Sacrifice 820; 2048

Vairāja is the *Sāman* in the *Sodashin* 699

Vairūpa is the *Sāman* in the *Ukthya* 699

Vaisarjana *Homa* 889

Vaishampāyana-a student of all the Vedic texts of the *Yajurveda* 49

Vaishvadēva Sacrifice is to be performed on ground sloping Eastward 111;-is the name of a Sacrifice 148-49;-*Satra* 1245

Vaishvadēvas as the deity in the *Āgneya* and other Sacrifice 148

Vaishvadēva-word-serves to eulogise *Vaishya* 158

Vaishvānara-the mention of the number eight is only an *Arthavāda* 151;-Sacrifice 152-53

Vaishvānara Sacrifice-result of the-accrues to the son 825. It should be performed after the birth rite 826;-is a contingent act 841

Vaishyastoma Sacrifice 1174-75, 1543

Vaiṣṇava-the term-does not indicate the transference of the details of the *Ātithya* 1280.

Vajra (malevolent act) 6

Vanaspati offering-the non-sacrificial character of the-1633-34

Vanaspati Sacrifice 1834

Vaniṣṭu 1,602;-is the modification of an eating portion 1988. It is one of those limbs of the animal that are not among those that have been specifically mentioned as offerings.

Vapāshrapaṇi should be held in common to all animals dedicated to *Prajāpati* at the *Vājapeya* 2232

Varaka should not be used as a substitute at a sacrifice 1053

Varaṇa is a meritorious act 1725

Vardhamānaka 1262

Varhiḥ denotes common things 143-44

Varhiḥ (grass) is common to the three Sacrifices-*Ātithyā*, *Upasat* and *Agniṣomīya* 786

Vartma Homa (Road-side offering) 2044

Varuṇa has a noose in his hand 1429;-day and night are the fetters of-1456;-Black goat should be Sacrificed to-1561

Varuṇapraghāsa Sacrifices have the *Darśhapūrṇamāsa* as their archetype 188; 1245

Vaṣaṭ-the function of pronouncing the syllable-entitles one to each of the *Soma* remnant 556;-the pronouncer of the syllable (i. e. *Hotṛ* priest) should eat *Soma* out of the cup belonging to others 558

Vaṣatkāra offerings 544;-is for the purpose of offering 2345

Vasativarī-the performance of-2198

Vasā oblations 2145

Vasodhārā oblations 2338

Vayasīs (?) to be given in the *Vājapeya* 1797

Vāchastoma 196;-act 331, 1512

Vāja is a preparation of flour, sugar and some other ingredients 139

Vājapeya is the name of a sacrifice 138-41;

-at this there are seventeen animals consecrated to *Prajāpati* 248;-the Sacrificial post is seventeen cubits in height 366;-to be performed by several classes of priests 657;-*Vājapeya* animals-order of rites connected with each animal 897;-and other Sacrifices-at the-the post should always be of *khadira* wood 2014

Vājasaneyi Samhitā quoted 61

Vājina offerings 1354

Vāmadevyaśaman 1516, 2040

Vāraṇa is the vessel for fetching water 795

Vāravantiya etc. are distinct acts 260

Vārtraghnī and other *anuvākas* are subsidiary to *Ājyabhāgas* 375;—*Nyāya* 375

Vāruṇī *Iṣṭi* prescribed in connection with the gift of a horse is to be performed by the giver of the horse 518-20

Vāstu Homa 1392

Vāyu 55;—is the effest deity 55;—used for *Prajāpati* 60

Veda 1, 52;—Reading—1-3;—*Pramāṇa* 4;—*Rg*—6;—Trustworthy character of *Veda* proved 25;—Expressiveness of sentences in the *Veda* 42;—not the work of any person 48;—Not modern 48;—‘belong to recent times as they are named after certain men’ rejected 48;—contains the mention of ephemeral things 48; Non-eternality of—49;—Students of—49;—Eternality established 49-50;— Vedic texts 49;—not the utterance of lunatics and children 50; Vedic sentences are mutually connected 50; its teaching is found irreproachable, wholesome and definite 50; purpose of *Veda* lies in the enjoining of actions 51;—Non-eternal and non-reliable character denied 51;—usefulness of a—with regard to *Dharma* 51;—is non-eternal as it is useless 52;—Means of knowing *Dharma* is attacked 52; Authoritative nature of—54;—its purpose to serve the *Dharma* 74-75;—its authoritative nature 1-86;—the only right means of knowing *Dharma* 88;—Recensions of—are: *Kāthaka*, *Kālāpaka*, *Paippalādaka* and so forth 320;—*Taittiriya* 320;—*Maitrāyaṇī* 328;—is the only effective authority for knowing to which particular *Apūrva* a certain detail appertains 1230;—in—there is the means of the fulfilment of results also 198;—consists of *Mantras* and *Brāhmaṇas* 204;—from the—also all that we know is that the result comes about when the sacrifice is performed 338;—their origin 438;—has to be studied for the purpose of knowing all about Sacrifices 674;—is more authoritative than the *smṛti* 2331—sentences—people have no remembrance of any human beings as the composers of—44-46;—study—one should carry on—for four months and a half, having taken up the observances on the full moon day of the *śrāvana* 1495-1500;—Texts 57, 62, 66, 74; (quotation) do not necessarily lead to the presumption that deities are like human

beings 1435;—Memorizing of the—1500;—word is our sole authority 426.

Vedic Acts—in the case of—things are known by means of words 1219

Vedic fire 1293;—Injunction is the sole authority in determining the order of sequence—862-63;—literature 1386;—*mantras* should be recited at the time of sacrificial performance even though it happens to be a day unfit for Vedic study 2330; oblations should be offered in the *Āhavanīya* fire only 2292

Verb—What does it mean—20;—words on the utterance whereof what is denoted by them is not in existence at the time when they are pronounced 173 Verbal authority 71

Vessels like the *Vāraṇa* and the ‘*Vaikāṅkata*’ appertain to all sacrifices 373;—of *Prayāja* and *anuyāja*, used at *Agniṣomiya-Pashu* 909

Vidhi (Injunction) 51;—its use 51; it is the only means of knowing *Dharma* 51

Vidhetis should not be made out of the grass got for spreading over the Altar but may be made out the *Paribhojanīya* grass 690; the nature of—690;—are to be of sugar-cane sticks 788.

Vihāra fire (*Āhavanīya*) 1169;—is to be used only for Vedic performances 2291; It is so called because of the act of flourishing 2291.

Vikāṅkata wood 789

Vināma (?) 1529

Virāja 154

Vishvajit—name of a Sacrifice—125;—its meaning 128;—the Expiatory—is to be performed by one, who having pledged himself to perform the *Satra*, omits to perform it 1101;—*Atirātra* 1101;—Sacrifice should be performed as soon as the performance of the *satra* has been proceeded with 1127; father and other relatives are not to be given away at—1176; the earth should not be given away—at—1178; the horse and such animals cannot be given away at 1179; *Shūdra* servant who is serving one solely for the purpose of learning his *Dharma* should not be given away at—1182;—at the—that entire property alone should be given which is there at the time of the payment of the Sacrificial fee 1183;—one whose wealth is less than a hundred and twelve is not entitled to perform the—1189;—*Nyāya* 801, 806-07

Vishvāmītra gotra 1167

Vishvasvāmāyana is a thousand year Sacrifice 1197

Vishvadevas cannot be regarded as indicating a group of deities 2278

Viṣṇu 959

Viṣṇukrama 973

Viṣṇushipivīṣṭa 1113-14; 1117, 1539, 1632, 2360

Viṣṇu Tejana 2010

Viṣṇu-Urukrama 1639;—offerings to be made to—2299

Vistāra Paṅkti metre 1514, 1516

Viśuvat Sacrifice 1891

Vivṛddhastoma Sacrifice 1867

Vow taken up once cannot be taken up again, unless the former has been given up 2258

Vow of truth telling 2274

Vow—no taking of the — at the *Dikṣāṇīyā* and other *Iṣtis* 2274

Vratopāyana (Restricted feeding) 2258

Vratapāṭīyā Sacrifice 405

Vratyapashuyāja should be performed by one whose father and grand-father has not drunk *Soma* 354

Vṛdhanvatī-anuvāka 375

Vṛṣṇavat verses 925

Vṛtti 10

Vṛttikāragranth 9, 10, 15 (notes);—*mata* 9-10 (notes)

Vṛttikāra 203; — Revered teacher 295

Wages — forms in which — are paid 1770

Washing of the platform 2244

Water-Aṅgirasas going to the celestial region, introduced initiation of austerity into—502

Wealth—a common property of both the husband and the wife 985

Wearing of gold and such details appertain to man in general 510

Well dressed—one should be—thereby he acquires beauty 510

West—is taken over by human beings 495

Wife—if a man has a second wife, any one of them might perform the function of the wife 985;—is to do only what is actually laid down as to be done by her 992;—is not equal to husband 993;—cannot recite (Vedic) *Mantras* 994;—should examine the clarified butter 994;—does not stand on the same footing as her husband 994;—if one's wife is not endowed with virtue and offspring, he should certainly take another 1212

Will of the priests as determining the actual using of the things 1437

Window—making of it on all sides brings immediate comfort (by allowing the smoke to escape) 62

Winnowing of the husks is not the motive of the potsherd 735

Woman in her courses should be removed from the Sacrifices 508; a man should not converse with her and have inter-course with her 509

Woman's food is the rubbing of her body (which stands for intercourse) 508

Women are entitled to perform Sacrifice 976

Woman—pregnant—should not be killed 979

Women are bought and sold. They are sold by their father and bought by their husband 979. This selling and buying are purely religious 981; does not possess her own property 980-83

Word—relation between—and its meaning 8, 15, 17, 18;—what is it—19;—Its denotation—formed by class 22; Word and its denotation—Their relation 22;—Eternality of—22, 32;—Comprehension of its meaning 24; word relation 25;—is eternal 32;—Relationship 37;—not the means of right knowledge 25;—means of right cognition 25-26;—Vedic 26;—is a product 32-33;—Eternality of—proved 33-41;—its perception 34;—its relation to a class 38;—its recognisability as proof of its eternality 39;—may be the product of air 41;—Rejected 41;—denotes the universal class 42;—and its relation with the meaning of the sentence 42-47;—Commendatory 56-57;—orders of—75;—No difference is in its meaning in the Veda and in common parlance 79-80—its significance should be understood with reference to the particular context 100

Words current among Mlechchhas are also authoritative 103-04; Pure Sanskrit—have no beginning and are eternal—rest are corrupt forms 113; Corrupt—may have been originated from slips, hence; they are not authoritative 113; Corrupt—are used through some incapacity to use correct words 114;—of the Veda and those which are spoken of in common parlance are the same 116-17;—denote classes and not individuals 118-24;—in regard to which there is a doubt as to whether it is injunctive of accessories or a name wherein would be enjoined another accessory detail, must be related to the principal factor i.e. the action 130;—denoting action (i.e. verbs) which denote *bhāvanā* (activity) from these proceeds the cognition of the accomplishment of the resultant *Apūrva* 167

Worshipping is also meant for the sanctification by means of words expressive of glorification—387

Yajamāna—the word—serves to eulogise the grass—bundle 155

Yajñapati 1471

Yajñāyajñīyasāman 260 1485-86;—*Stotra* 332

Yajus—the name—is applied to *mantras* other than *ṛks* and *Sāmans* 209. It includes *Nigadas* 210;—is recited softly 210;—some—are found to have the power of being addressed to, and understood by others 210—11;—one—is that group of words which extends to that extent upto which the words serve the purpose of indicating things helpful to the act of sacrifice 213

Yajuryuktāratha or *Yajuratha* is to be given to the *Adhvaryu* 1796-97

Yajurveda 49 (notes)

Yakṣas 1520

Yama with a mace in his hand 1429

Yaudhājaya Sāman 1514

Yava 2023;—and *Vrihi* both the corns should not be used at one and the same performance 2326

Yawning person—details relating to the—appertain to the context 502;—he should recite the *Mantra*—‘*Mayi dakṣakratū*’ etc. thereby, he draws within himself *Prāṇa*, *Apāna*—which means longevity of the man 502. It also purifies the man 503

Yāga is that primary act of sacrifice which brings about the connection between a substance and a deity 784

Yājñavalkya 31

Yājyā Mantra 190, 194;—a Sacrificial auxiliary 397

Yājyānuvākya Kāṇḍa 405

Yājyā is for the purpose of indicating the deity 2345

Yogasiddhi Nyāya 815

Yoktra rope 985

Yūpa (Sacrificial post)—word—serves the purpose of eulogising the sacrificer 159, 1291

Yūpāhuti 1647, 2146

Yūpaikādashini 903, 2146

Yūpakarma Nyāya 889

